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ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

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ACTA IOANNIS PAULI PP. II

LITTERAE DECRETALES

quibus Mariae Maravillas a Iesu Sanctorum honores decernuntur.

IOANNES PAULUS EPISCOPUS

SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

« Dominus adiutor meus et protector meus, in ipso speravit cor meum » (*Ps* 28,7).

Psalmistae verba in vita reperiuntur Mariae Maravillas a Iesu, quae insigni fide imbuta, Deum suae exsistentiae cardinem esse voluit, in quo omnem spem posuit. Quod per fidei, spei caritatisque vitam est testata, id veluti maximum donum Ecclesiae, spiritalibus filiabus ceterisque hominibus quos convenerat exhibuit. Dei voluntatem eiusque gloriam prae omnibus est persecuta.

Beata Maria Maravillas a Iesu die IV mensis Novembris anno MDCCCXCI *Matriti* marchione Aloisio Pidal y Mon, apud Apostolicam Sedem legato, atque Christina Chico de Guzmán y Muñoz parentibus orta est. Domi disciplina humana christianaque apposite est instituta. Divina quidem gratia naturales eius dotes extulit, cui ipsa obsequens fuit. Sanctae Teresiae a Iesu itemque sancti Ioannis a Cruce spiritalitate pellecta, anno MCMXIX Carmelitarum Discalceatarum monasterium in loco *El Escorial* Matriti est ingressa, ubi anno MCMXX religiosum vestimentum induit et anno post temporaria vota nuncupavit. Anno MCMXXIV una cum tribus sororibus religiosis in hospitium quoddam loci *Getafe* Matritensis provinciae ad tempus se contulit, ubi die XXX mensis Maii eodem anno vota sollemnia pronuntiavit, indeque monaste-

rium loci *El Cerro de los Ángeles* aedificandum curavit, quod anno MCMXXVI sollemnitate incidente Christi Regis est inauguratum quodque exinde ipsa antistita rexit. Complura coenobia postea ad Teresianam mentem condidit. Nova instituta, quae etiam in India sunt locata, Dei spiritu eminere debebant, in quibus Ipse suas delicias reperire posset. Compluribus etiam in monasteriis antistitae munus per totam fere suam vitam strenue sustinuit. Matris mente eodemque tempore evangelica firmitudine contemplationis vitam necnon Regulae et Constitutionum observantiam promovit. Sollicite prudenterque operam dedit ut postulantes noviciaeque instituerentur, aequi semper fuit ingenii, omnes dilexit, potissimum aegrotas vetulasque moniales. Humilitate et caritate eminuit. Licet in paupertate ac difficultatibus variis versaretur, Mater Maravillas a Iesu exemplo verbisque fiduciam, tolerantiam et tranquillitatem filiabus iniecit. Communem monialium vitam, earum consecrationi fidelitatem et apostolicum studium coluit. «Sanctae Teresiae Consociationem» condidit, quam Apostolica Sedes anno MCMLXXII comprobavit, ut spiritaliter et materialiter carmelitidum monasteria a se condita aliaque ad ea accessura iuvaret. Obsequentem et oboedientem erga Ecclesiae potestates se praestitit atque cor suum corporis spiritusque necessitatibus Dei populi pauperumque reclusit. Sacerdotes ac Seminarii tirones iuvit itemque collegia puerorum familiarumque domos aedificavit. Corporis spiritusque doloribus affecta est, quae tamen erga Deum fiduciam animique serenitatem servavit. Vim et consolationem ex contemplativa precatione, sacra Eucharistia, in Sacrum Cor, Beatam Mariam Virginem de Monte Carmelo ac Carmelitanos Sanctos pietate, hausit. Haec omnia superavit quia summopere se Dei voluntati aequavit. Sic enim dicere solebat: «Domine, cum vis, ut vis, quod vis: haec est una res, quam volumus ac cupimus». Longas per noctes et spiritus purificationes excelsam vitae mysticae et cum Deo coniunctionis experientiam attigit. Meritis onusta ac in opinione sanctitatis in loco *La Aldehuela* die XI mensis Decembris anno MCMLXXIV obiit. Sanctitatis fama, quam ipsa vivens obtinuit, progrediente tempore increbruit. Archiepiscopus Matritensis anno MCMLXXX beatificationis canonizationisque causam incohavit. His absolutis iure statutis rebus, die X mensis Maii anno MCMXCVIII eam Beatam renuntiavimus.

Miraculum postea eius intercessioni est adscriptum, de quo Inquisitio Dioecesana in Curia ecclesiastica Paranensi Argentinae facta est. Casus feliciter in Congregatione de Causis Sanctorum vestigatus est, atque die XXIII mensis Aprilis, anno MMII, Nobis coram Decretum de miraculo prodiit. Patrum Cardinalium Episcoporumque in Consistorio die VII mensis Martii anno

MMIII coadunatorum auditis sententiis, statuimus ut canonizationis ritus Matriti die IV subsequentis mensis Maii, Nostri apostolici itineris tempore, celebraretur.

Hodie igitur inter sacra hanc ediximus formulam:

En honor de la Santísima Trinidad, para exaltación de la fe católica y crecimiento de la vida cristiana, con la autoridad de nuestro Señor Jesucristo, de los Santos Apóstoles Pedro y Pablo y la Nuestra, después de haber reflexionado largamente, invocado muchas veces la ayuda divina y oído el parecer de numerosos Hermanos en el episcopado, declaramos y definimos Santos a los Beatos Pedro Poveda, José María Rubio, Genoveva Torres, Ángela de la Cruz y María Maravillas de Jesús y los inscribimos en el Catálogo de los Santos, y establecemos que en toda la Iglesia sean devotamente honrados entre los Santos. En el nombre del Padre y del Hijo y del Espíritu Santo.

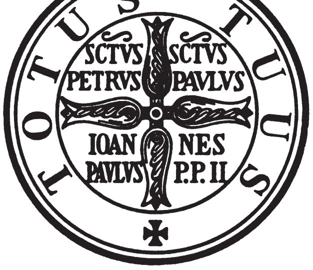
Spectabilis haec mulier claras dedit religiosae pietatis operumque bonorum testificationes, quae totam suam vitam Deo omnino addixit idque ceteris fidelibus significavit. Exoptamus igitur ut salutifera Domini dona et Evangelii beneficia homines complures affatim adipiscantur eiusdem exemplo suffulti et praesidio.

Quae autem his Litteris decrevimus, nunc et in posterum rata et firma esse volumus, contrariis quibuslibet rebus minime obstantibus.

Datum Matriti, die quarto mensis Maii, anno Domini bis millesimo tertio, Pontificatus Nostri quinto et vicesimo.

EGO IOANNES PAULUS
Catholicae Ecclesiae Episcopus

Marcellus Rossetti, *Protonot. Apost.*



Loco ✠ Plumbi
In Secret. Status tab., n. 540.048

CONSTITUTIONES APOSTOLICAE

I

DINDIGULENSIS

In India nova conditur dioecesis Dindigulensis.

IOANNES PAULUS EPISCOPUS

SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

Petitum est nuper ut in India, quibusdam distractis locis a dioecesi Tiruchirapolitana atque a metropolitana sede Madhuraiensi, nova constitueretur dioecesis ad aptius provehendam aeternam salutem Christifidelium ibidem degentium eorumque regimini efficacius consulendum. Qua re, Congregatio pro Gentium Evangelizatione, omnibus mature perpensis habitoque pariter faventi voto Venerabilis Fratris Petri López Quintana, Archiepiscopi titulo Acropolitani atque in praedicta Natione Apostolici Nuntii, admotam postulationem censuit esse accipiendam. Nos igitur, Qui gravissimo fungimur munere supremi Pastoris totius gregis Dominici, talem sententiam ratam habentes, summa Apostolica potestate haec decernimus. A dioecesi Tiruchirapolitana separamus territoria, patrio sermone « taluk » nuncupata, civilis districtus « Dindigul », quae sunt « Dindigul, Vedasandur, Oddanchatram, Palani ac Natham »; a metropolitana autem sede Madhuraiensi seiungimus territorium sex paroeciarum in eodem civili districtu exstantium, videlicet « Natham, Kamalapuram, Sinnalapatty, Athur, Karisalpatty, Vannampatty »; ex iisque novam dioecesim *Dindigulensem* condimus, quam metropolitanae Ecclesiae Madhuraiensi suffraganeam facimus atque iurisdictioni Congregationis pro Gentium Evangelizatione subicimus. Praeterea iubemus episcopalem sedem poni in civitate *Dindigul* atque templum ibidem situm, Deo in honorem Sancti Ioseph Opificis dicatum, ad dignitatem cathedralis ecclesiae evehimus; cetera vero secundum canonicas leges temperentur. Quae praescripsimus perducet ad exitum memoratus Venerabilis Frater Petrus López Quintana, qui, re acta, curabit documenta exaranda sincerisque exemplis Congregationi pro Gentium Evangelizatione mittenda. Hanc denique Constitutionem Nostram iugiter ratam esse volumus, contrariis quibuslibet rebus non obstantibus.

Datum Romae, apud Sanctum Petrum, die tricesimo mensis Octobris, anno Domini bis millesimo tertio, Pontificatus Nostri vicesimo sexto.

✠ ANGELUS card. SODANO
Secretarius Status

CRESCENTIUS card. SEPE
Congr. pro Gentium Evang. Praef.

Laurentius Civili, *Protonot. Apost.*
Brennus Chestle, *Protonot. Apost.*

Loco ✠ Plumbi
In Secret. Status tab., n. 549.041

II

PORTUS ABDITI

In Mexico nova conditur dioecesis Portus Abditi.

IOANNES PAULUS EPISCOPUS
SERVUS SERVORUM DEI
AD PERPETUAM REI MEMORIAM

A Deo datum spiritale Christifidelium sibi commendatorum emolumentum quam maxime cupiens fovere, Venerabilis Frater Hector González Martínez, sacrorum tunc Antistes Antequerensis, sententia audita Conferentiae Episcopalis Mexicanae, ab hac Sede Apostolica studiose postulavit ut, creditae sibi ecclesiasticae circumscriptionis detracta quadam parte, nova exinde dioecesis erigeretur. Nos itaque, favente eidem consilio Venerabili Fratre Iosepho Bertello, Archiepiscopo titulo Urbis Salviae et in Republica Mexicana Apostolico Nuntio, de consilio Congregationis pro Episcopis, preces ad Nos admotas accipiendas censemus. De plenitudine ideo Apostolicae potestatis Nostrae ab archidioecesi Antequerensi seiungimus integrum territorium Vicariatuum foraneorum vulgari lingua nuncupatorum *Pochutla* et *Pinotepa Nacional*, atque integrum territorium paroeciae dictae *Nuestra Señora de la Natividad de Putla* et locos appellatos *Santiago de Ixtayutla* et *San Juan Bautista de Tataltepec de Valdés* ex Vicariatu foraneo Tlaxiaco. Ex ita distracto territorio novam dioecesim constituimus *Portus Abditi* nuncupandam.

Huius novae dicionis sedem in urbe *Puerto Escondido* statuimus aedemque paroecialem inibi sitam, appellatam titulo *Nuestra Señora de la Soledad*, ad gradum dignitatemque Ecclesiae cathedralis evehimus. Novam praeterea hanc dioecesanam communitatem suffraganeam constituimus Ecclesiae metropolitanae Antequerensi eiusque Episcopum subdimus metropolitico iuri Archiepiscopi illius Sedis. Quod vero ad Consilia in dioecesi instituenda attinet necnon Curiam episcopalem et Seminarium, sacerdotum formationem, bonorum ecclesiasticorum administrationem, sede vacante administratoris electionem, fidelium iura horumque similia, serventur quae sacri canones praescribunt. Documenta insuper et acta quae conditam hanc dioecesim respiciunt, ad eandem Curiam mittantur ibique in tabulario serventur. Simul ac dioecesis Portus Abditi erectio ad effectum deducta fuerit, eo ipso sacerdotes Ecclesiae illi adscripti censeantur in cuius territorio ecclesiasticum officium detinent; ceteri vero clerici Seminariique tirones Ecclesiae illi incardinati maneant vel incardinentur in cuius territorio legitimum habent domicilium.

Haec autem ad singula Nostra mandata exsequenda superius commemoratum Venerabilem Fratrem Iosephum Bertello destinamus, universas necessarias et opportunas ei tribuentes facultates etiam subdelegandi ad effectum de quo agitur quemlibet ministrum in ecclesiastica dignitate iam constitutum, onere iniuncto ad Congregationem pro Episcopis authenticum exemplum actus eiusdem peractae exsecutionis remittendi.

Hanc denique Constitutionem Nostram tam nunc quam in posterum ratam esse iubemus, contrariis quibuslibet causis haudquaquam obsistentibus.

Datum Romae, apud Sanctum Petrum, die octavo mensis Novembris, anno Domini bis millesimo tertio, Pontificatus Nostri vicesimo sexto.

✠ Angelus card. Sodano
Secretarius Status

✠ Ioannes B. card. Re
Congr. pro Episcopis Praef.

Laurentius Civili, *Protonot. Apost.*
Brennus Chestle, *Protonot. Apost.*

Loco ✠ Plumbi
In Secret. Status tab., n. 549.086

III

TOLIARANA

In Madagascaria nova conditur Provincia ecclesiastica, Toliarana appellanda, quae Sedes ad dignitatem archiepiscopalem et metropolitanam attollitur.

IOANNES PAULUS EPISCOPUS

SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM

De universo dominico grege solliciti, in cunctas Ecclesias curam continenter conferre solemus, ut salutifera Iesu Christi beneficia quam amplissimam multitudinem attingant. Ideo Nos aptare festinamus ecclesiastica instituta ad proposita haec commodius assequenda et aptius explenda. Quapropter, cum in Madagascaria catholicum nomen feliciter amplificari videamus, his quorum interest rogatis sententiam, de consilio Congregationis pro Gentium Evangelizatione, Apostolica Nostra potestate suffulti, haec quae sequuntur decernimus et statuimus. Seclusis dioecesibus Toliarana, Morembensi, Morondavensi et Tolagnarensi a Sede metropolitana Fianarantsoaënsi, novam ex iis Provinciam ecclesiasticam condimus *Toliaranam* appellandam, eiusdem vocabuli obtinentem Sedem, quam ad archidioecesis metropolitanae gradum attollimus, cuique dioeceses Morembensis, Morondavensis et Tolagnarensis in Madagascaria erunt suffraganeae. Toliaranum Episcopum, in praesentiarum Venerabilem Fratrem Fulgentium Rabeony, S.I., dignitate Archiepiscopi Metropolitae honestamus secundum sacrorum canonum praescripta. Haec omnia ad expedienda Venerabilem Fratrem Brunonem Musarò, Archiepiscopum titulo Abaritanum, atque in Madagascaria Apostolicum Nuntium, legamus. Re demum ad exitum perducta, documenta conficiantur, quorum sincera exempla ad Congregationem pro Gentium Evangelizatione mittantur, contrariis rebus minime quibuslibet obsistentibus.

Datum Romae, apud Sanctum Petrum, die quarto decimo mensis Novembris, anno Domini bismillesimo tertio, Pontificatus Nostri sexto et vicesimo.

✠ ANGELUS card. SODANO
Secretarius Status

CRESCENTIUS card. SEPE
Congr. pro Gentium Evang. Praef.

Marcellus Rossetti, *Protonot. Apost.*
Brennus Chestle, *Protonot. Apost.*

Loco ✠ Plumbi
In Secret. Status tab., n. 549.404

LITTERAE APOSTOLICAE

I

Venerabilibus Dei Servis Petro Vitchev, Paulo Djidjov et Iosaphat Chichkov Beatorum honores decernuntur.

IOANNES PAULUS PP. II

Ad perpetuam rei memoriam. — Trinitatis mysterium nobis revelat Dei amorem adesse, quo nempe omnes homines amat Deus. Propter fidem nempe in Deo, Patre et Filio et Spiritu Sancto itemque propter Christi dilectionem, Filii Dei humanati, factum est ut Patres Petrus Vitchev, Paulus Djidjov et Iosaphat Chichkov, sacerdotes ac religiosi Congregationis Augustinianorum ab Assumptione suam ipsorum vitam tradere non dubitarent, martyrium ferentes, communistis moderantibus, quemadmodum aliis ecclesiae orthodoxae filiis contigit. Falso insimulati et speculatores habiti in iudicio quodam facticio, torti ignominiaque affecti, die III mensis Octobris anno MCMLII capitis damnati sunt ac die XI subsequentis mensis manuballista in principe Sophiae carcere una cum Vincentio Eugenio Bossilkov, Episcopo Nicopolitano ipsoque die XV mensis Martii anno MCMXCVIII beato renuntiato, sunt necati.

I. Petrus Vitchev die XXIII mensis Maii anno MDCCCXCIII in oppido *Srem* Bulgariae ex familia orthodoxa ortus est, cuius duo ex sex filii sacerdotes facti sunt. Die VIII mensis Septembris anno MCMX Congregationis Augustinianorum ab Assumptione in oppido *Gempe* Belgii novitiatum est ingressus. Die XXII mensis Decembris anno MCMXXI presbyterali ordine Constantinopolitana in urbe in ritu Byzantino-Slavo est insignitus. Ab anno MCMXXX philosophicam tradidit disciplinam ipseque studiorum praefectus fuit in Sancti Augustini collegio Philippopolitano. Existimatus praeceptor, sibi discipulorum et collegarum aestimationem conciliavit. Doctus religiosus, pientissimus ac fidelis, validus quoque evasit sacerdotum institutor atque ardens unitatis Ecclesiae suasor. Cum collegium a communistis clausum esset, Superior factus est seminarii Philippopolitani Vicarius est nominatus sodalium Congregationis Augustinianorum ab Assumptione Bulgarorum, quinque paroeciarum ritus Orientalis et quattuor ritus Latini tutor. Cum multum apud iuvenes posset ideoque peculiariter esset observatus, die IV mensis Iulii anno MCMLII in vincula coniectus est ac conspirationis incusatus.

II. Paulus Djidjov die XIX mensis Iulii anno MCMXIX Philippopoli in Bulgaria ex catholica ritus Latini familia ortus est. Die II mensis Octobris anno

MCMXXXVIII novitiatum Congregationis Augustinianorum ab Assumptione in oppido Gallico *Nozeroy* ingressus est, ipseque ritus Latini die XXVI mensis Ianuarii anno MCMXLV sacro est auctus ordine.

In oeconomicis socialibusque rebus expletis studiis, Odessi docuit iisque peculiariter a militibus observatus, cum magna in iuvenes esset eius potestas. Anno MCMXLV collegii Sancti Augustini, Seminarii Vicariatusque Orientalis nominatus est oeconomus. Ecclesiae bona strenue adversus communistas tuitus est. Captivos invisere solebat pauperesque auxiliari. Vir fuit pius, salsus, perquam fidei ac oecumenici studii repletus. Die IV mensis Iulii anno MCMLII una cum Petro Vitchev captus est.

III. Iosaphat Chichkov Philippopoli die IX mensis Februarii anno MDCCCLXXXIV ex religiosa ritus Latini catholica familia natus est. Cum puer IX annorum Seminarium Adrianopolitanum Congregationis Augustinianorum ab Assumptione esset ingressus, eorum die XXIV mensis Aprilis anno MCM in oppido *Fanaraki* Turciae sumpsit vestimentum atque die XI mensis Iulii anno MCMXIX Mechliniae sacerdos est renuntiatus. Collegii Sancti Augustini oppidi *Plovdiv* et Collegii Sancti Michaelis Odessitani professor itemque Seminarii minoris utriusque ritus «Sanctorum Cyrilli et Methodii» in oppido *Yambol*, Dei Servus suas propter educatoris facultales sibi conciliavit aestimationem ac dilectionem. Eum saepe invisit Angelus Roncalli, tunc temporis in Bulgaria Visitator Apostolicus. Anno MCMXLIX Eugenius Bossilkov eum nominavit parochum Latinum Odessitanum. Paroeciale operosus studiosusque sustinuit munus, cum interea complura scripta ederet. Suam ipse catholicam fidem, in Ecclesiam dilectionem et in Virginem Mariam devotionem testatus est. Mense Decembri anno MCMLI captus est.

Cum nemo sciret essentne necati hi Dei Servi necne, fideles tamen eos germanos martyres putaverunt. Omnium religionum quondam discipuli, fideles sodalesque et concaptivi eorum operae pretiosam servaverunt memoriam.

Anno MCMXCV immutato regimine Ecclesia in Bulgaria cum libertatem obtineret, Exarchus Sophiae Dei Servorum beatificationis causam incohavit. Dioecesanus processus anno MCMXCV ad finem est adductus, cuius vim iuridicam die V mensis Februarii anno MCMXCIX comprobavit Congregatio de Causis Sanctorum. Cum de eorum martyrio ad normam actum esset, die XX mensis Februarii anno MMII peculiaris Consultorum Theologorum sessio felicem ad exitum adducta est. Patres Cardinales die XII mensis Martii anno MMII in ordinaria sessione coadunati iudicarunt tres Dei Servos propter fidei odium esse necatos. Congregatione de Causis Sanctorum comprobante Decretum

super Martyrio confici iussimus, quod die XXIII mensis Aprilis anno MMII prodiit. Statuimus ut beatificationis ritus proximi mensis Maii die XXVI, in sollemnitate Sanctissimae Trinitatis Philippopoli celebraretur, Nostri in Bulgariam itineris tempore.

Hodie igitur inter sacra hanc protulimus formulam:

Ние, удовлетворявайки желанието на Нашите братя Христо Пройков, титулярен Епископ на Бриула, Апостолически Екзарх на София за католиците от Византийско-Славянски Обряд живеещи в България; на Георги Йовчев, Софийско-Пловдивски Епископ, на Петко Христов, Никополски Епископ, на многобройните други братя в епископàта и на многото верни; Конгрегацията по каузата на светците, със Своята Алостолска власт, разрешаваме Божиите Слуги Камен Вичев, Павел Джиджов и Йосафат Шишков от сега да се наричат Ьлажени и всяка година, на 13 ноември, в деня на техния рожден ден за небето, да се чества тяхното възпоменание, на места и по начини, които се уточняват от каноническите предписания. В името на Отца и Сина и Светия Духа.

Quae autem decrevimus, volumus nunc et in futurum tempus vim habeant, contrariis rebus quibuslibet non obstantibus.

Datum Philippopoli, die sexto et vicesimo mensis Maii, anno bismillesimo secundo, Pontificatus Nostri vicesimo quarto.

De mandato Summi Pontificis
✠ ANGELUS card. SODANO
Secretarius Status

Loco ✠ Plumbi
In Secret. Status tab., n. 530.265

II

Venerabili Dei Servo Ioanni Adalberto Balicki Beatorum honores decernuntur.

IOANNES PAULUS PP. II

Ad perpetuam rei memoriam. — « Bonum mihi quia humiliatus sum, ut discam iustificationes tuas » (*Ps* 119, 71).

His verbis Venerabilis Dei Servus Ioannes Adalbertus Balicki suam sacerdotalis vitae rationem exprimebat nec non erga Dei voluntatem oboedientiam. Haec Psalmi sententia singularis eius precatio facta est eumque totam

per vitam duxit. His verbis cotidianas initiabat meditationes, sibi continue repetens oportere semper humilem esse, sui ipsius oblivisci atque Dei quaerere voluntatem. Ioannes Balicki, qui eximia excelluit humilitate, die XXV mensis Ianuarii anno MDCCCLXIX in loco *Staromieście*, hodie intra Resoviae fines, est ortus. Sequenti die, in ritu Baptismatis, duplex accepit nomen, Ioannem Adalbertum. Apud familiam vere christianam infantiam iuventutemque transegit, exemplum diligenter accipiens tum a honestis devotisque parentibus tum a praeclaris magistris et educatoribus Resoviae. Mense Septembri anno MDCCCLXXXVIII Seminarium Premisliense est ingressus ut, sub optimis sacerdotibus, professoribus et spiritalis vitae moderatoribus, ad Sacerdotium quattuor per annos diligenter se praepararet. Presbyteratus ordine die XX mensis Iulii anno MDCCCXCII exornatus, statim pastorale incohavit ministerium in paroecia v. d. « Polna » optimum se demonstrans praedicatorem, diligentem confessarium et orationi deditum. Quattuor deinde annos Romae apud Pontificiam Studiorum Universitatem Gregorianam studiose disciplinam theologicam inquisivit diligenterque in spiritali progressus est vita. In Poloniam anno MDCCCXCVII reversus, munia quaedam pastoralia obivit atque officium theologiae dogmaticae praeceptoris in Seminario dioecesano Premisliensi. Exercendis in muneribus praefecti, vices gerentis rectoris nec non rectoris Seminarii peculiarem ostendit humilitatem, continuam Dei voluntatis inquisitionem spiritalemque altitudinem. Annis MCMXXXIV-MCMXXXIX navitati pastorali se dedit, administrationi praesertim Paenitentiae sacramenti et spirituum moderamini. Singulari eminuit dono animos humanos perscrutandi, difficultates paenitentium intellegendi atque iusta consilia illis praebendi. Permovebatur magna Dei et proximi caritate quam diligenter Eucharistica pietate nec non continua alebat oratione. Sobrius in loquendo, attente et libenti animo aliorum verba exaudiebat. Mense Februario anno MCMXLVIII grave peripneumonia et tuberculosi est correptus. In valetudinarium receptus, die XV mensis Martii anno MCMXLVIII pie in Domino obdormivit. Sanctimoniae fama crescente post eius obitum, anno MCMLIX Processus beatificationis et canonizationis ab Episcopo Premisliensi est incohatus et anno MCMLXIII conclusus. Omnibus de iure diligenter expletis, Nos die V mensis Decembris anno MCMXCIV declaravimus hunc Venerabilem Dei Servum virtutes theologales et cardinales iisque adnexas heroum in modum exercuisse. Nobis adstantibus, die V mensis Iulii anno MMII decretum super miraculo prodiit quod eiusdem Venerabilis Dei Servi intercessioni est adsignatum. Statuimus igitur ut beatificationis ritus, occasione data itineris Nostri pastoralis, die XVIII mensis Augusti anno MMII Cracoviae perageretur.

Hodie igitur inter Missarum sollemnia hanc protulimus formulam:

Spełniając życzenie naszych braci Józefa Kardynała Glempa, Arcybiskupa Metropolity Warszawskiego, Józefa Michalika, Arcybiskupa Metropolity Przemyskiego, Franciszka Kardynała Macharskiego, Arcybiskupa Metropolity Krakowskiego i Stanisława Gądeckiego, Arcybiskupa Metropolity Pozańskiego jak również wielu innych braci w biskupstwie oraz licznych wiernych, za radą Kongregacji Spraw Kanonizacyjnych, naszą Władzą Apostolską zezwalamy, aby odtąd Czcigodnym Sługom Bożym: Zygmuntowi Szczęsnemu Felińskiemu, Janowi Balickiemu, Janowi Beyzymowi oraz Sancji Szymkowiak przysługiwał tytuł błogosławionych, i aby ich święta obchodzono w miejscach i w sposób określony przez Prawo. Dla Zygmunta Szczęsnego Felińskiego będzie to corocznie 17 września, dla Jana Balickiego 24 października, dla Jana Beyzyma 12 października, a dla Sancji Szymkowiak 18 sierpnia.

W imię Ojca i Syna, i Ducha Świętego.

Clarus ille sacerdos perdiligentem ostendit spiritalem progressum, Christi eiusque Ecclesiae dilectionem atque Redemptorem hominum in angustiis etiam variisque in difficultatibus fideliter est secutus. A quo ad altiorem in cotidiana vita imitationem Salvatoris incitamur adque sanctitatem et proprii status perfectionem prosequendam invitamur.

Quae autem his Litteris decrevimus, nunc et in posterum rata et firma esse volumus, contrariis quibuslibet rebus minime obstantibus.

Datum Cracoviae, sub anulo Piscatoris, die XVIII mensis Augusti, anno MMII, Pontificatus Nostri quarto et vicesimo.

De mandato Summi Pontificis
✠ ANGELUS card. SODANO
Secretarius Status

Loco ✠ Plumbi
In Secret. Status tab., n. 530.327

III

Sita in paroecia Sanctae Catharinae Alexandrinae, vulgo nota ut ecclesia rectorialis Sanctorum Michaëlis Archangeli et Stanislai Episcopi et Martyris in loco « Skałka » urbis Cracoviae, ad gradum Basilicae minoris evehitur.

IOANNES PAULUS PP. II

Ad perpetuam rei memoriam. — In loco ubi sanctus Stanislaus, Episcopus Cracoviensis et Martyr, suum fudit sanguinem, cum necaretur eucharis-

ticum celebrando Sacrificium, fides catholica per saecula vehementer floret multosque bonos affert fructus. Ibidem insigne exstat templum quod fidelium pietas aedificavit, quod maxime colitur quodque Nos precaturi invisere consuevimus. Quamobrem libentes accepimus postulationem Venerabilis Fratris Nostri S.R.E. Cardinalis Francisci Macharski, Archiepiscopi Cracoviensis, ut ibidem exstructa ecclesia dignitate Basilicae minoris exornaretur. Certiores quidem facti ibidem omnes necessarias esse structuras, celebrationes liturgicas sacrosque assiduos ministros, concedimus eiusmodi petitioni, confisi sane fore ut, intercedente praesertim sancto Stanislao, hoc privilegium valde adiuvet populum Dei illius archidioecesis ad fidem confirmandam divinamque gratiam abundantius etiam consequendam. De consilio ideo Congregationis de Cultu Divino et Disciplina Sacramentorum, potestate Nostra Apostolica per has Litteras statuimus, ut praeclara aedes vulgo nota uti ecclesia rectorialis sanctorum Michaëlis Archangeli et Stanislai, Episcopi et Martyris, sita in paroecia sanctae Catharinae Alexandrinae in loco « Skałka », in urbe et archidioecesi Cracoviensi, titulo et dignitate Basilicae Minoris fruatur, iuribus additis et privilegiis huiusmodi templorum propriis, servatis iis quae iuxta Decretum « De titulo Basilicae Minoris » die IX mensis Novembris, anno MCMLXXXIX datum, servanda sunt. Cum sancti Stanislai canonizationis recolatur septingentesima quinquagesima memoria, exhortamur ut eius exemplo fideles, accedentes ad hoc templum ad maiorem honorem evectum, firmae fidei et artioris cum beati Petri Successore vinculi dent hodie probandas testificationes.

Haec vero nunc et in posterum firma esse volumus, contrariis quibuslibet rebus non obstantibus.

Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris, die XXVII mensis Novembris, anno MMIII, Pontificatus Nostri vicesimo sexto.

De mandato Summi Pontificis
✠ ANGELUS card. SODANO
Secretarius Status

Loco ✠ Plumbi
In Secret. Status tab., n. 549.736

HOMILIA

Romae, in canonizatione trium Beatorum habita.*

1. « Predicate il Vangelo ad ogni creatura ».[1] Con queste parole il Risorto, prima dell'Ascensione, affidò agli Apostoli l'universale mandato missionario. Subito dopo, li assicurò che in tale impegnativa missione avrebbero potuto contare sulla sua costante assistenza.[2]

Queste stesse parole sono risuonate, in modo eloquente, nell'odierna solenne celebrazione. Esse costituiscono il messaggio che ci rinnovano questi tre nuovi Santi: Daniele Comboni, vescovo, fondatore della Congregazione dei Missionari Comboniani del Cuore di Gesù e delle Suore Missionarie Comboniane Pie Madri della Nigrizia; Arnold Janssen, presbitero, fondatore della Società del Verbo Divino, della Congregazione delle Suore Missionarie Serve dello Spirito e della Congregazione delle Suore Serve dello Spirito Santo dell'Adorazione Perpetua; Josef Freinademetz, presbitero, della Società del Verbo Divino.

La loro esistenza mette in evidenza che l'annuncio del Vangelo « costituisce il primo servizio che la Chiesa può rendere a ciascun uomo e all'intera umanità ».[3] L'evangelizzazione, insegnano questi nuovi Santi, oltre a interventi di promozione umana, talora persino rischiosi come testimonia l'esperienza di tanti missionari, comporta sempre un esplicito annuncio di Cristo. Questo è l'esempio e questa è l'eredità preziosa che i tre Santi, elevati oggi alla gloria degli altari, lasciano specialmente alle loro famiglie religiose. Primo compito degli Istituti missionari è la missione ad gentes, da non posporre a nessun altro impegno, pur necessario, di carattere sociale e umanitario.

2. « Tutti i popoli vedranno la gloria del Signore ». Il Salmo responsoriale, che poc'anzi abbiamo cantato, sottolinea l'urgenza della missione ad gentes anche in questi nostri tempi. Sono necessari evangelizzatori dall'entusiasmo e dalla passione apostolica del vescovo Daniele Comboni, apostolo di Cristo tra gli africani. Egli impiegò le risorse della sua ricca personalità e della sua solida spiritualità per far conoscere ed accogliere Cristo in Africa, continente che amava profondamente.

* Die 5 Octobris 2003.

[1] *Mc* 16, 15.

[2] Cfr *Mc* 16, 20.

[3] *Redemptoris missio*, 2.

Come non volgere, anche quest'oggi, lo sguardo con affetto e preoccupazione a quelle care popolazioni? Terra ricca di risorse umane e spirituali, l'Africa continua ad essere segnata da tante difficoltà e problemi. Possa la Comunità internazionale aiutarla attivamente a costruire un futuro di speranza. Affido questo mio appello all'intercessione di san Daniele Comboni, insigne evangelizzatore e protettore del Continente Nero.

3. »Völker wandern zu deinem Licht«.[4] Das prophetische Bild des neuen Jerusalems läßt über allen Völkern das göttliche Licht erstrahlen. Es beleuchtet gut das Leben und das unermüdliche Apostolat des heiligen Arnold Janssen. Sein priesterliches Wirken war erfüllt vom Eifer, das Wort Gottes zu verbreiten. Dazu setzte er auch die neuen Kommunikationsmittel, besonders die Pressearbeit, ein.

Trotz vieler Hindernisse verlor er nicht den Mut. Gerne sagte er: »Die Verkündigung der Frohen Botschaft ist das erste und höchste Werk der Nächstenliebe«. Vom Himmel aus hilft er nun seiner Ordensfamilie, auf seinen Spuren treu weiterzugehen und die bleibende Gültigkeit des Evangelisierungsauftrags der Kirche zu bezeugen.

4. »Sie aber zogen aus und predigten überall«.[5] So beschließt der Evangelist Markus sein Evangelium. Dann fügt er hinzu, daß der Herr nicht aufhörte, das Wirken der Apostel mit der Macht seiner Zeichen zu begleiten. Diesen Worten Jesu entspricht das glaubenserfüllte Zeugnis des heiligen Josef Freinademetz: »Missionar zu sein betrachte ich nicht als ein Opfer, das ich Gott bringe, sondern als die größte Gnade, die Gott mir geschenkt hat.« Mit einer Zähigkeit, die für Menschen aus den Bergen typisch ist, hat dieser hochherzige »Zeuge der Liebe« sich selbst der chinesischen Bevölkerung in Süd-Shantung zum Geschenk gemacht. Aus Liebe und in Liebe nahm er die Lebensbedingungen dieser Menschen an. Dabei folgte er dem Rat, den er selbst seinen Missionaren gab: »Die Missionsarbeit ist umsonst, wenn man nicht liebt und nicht geliebt wird.« Als Vorbild einer evangeliumsgemäßen Inkulturation ahmte dieser Heilige Jesus nach, der die Menschen rettete, indem er ganz und gar ihr Leben teilte.

5. « Andate in tutto il mondo ». I tre Santi, che con gioia oggi onoriamo, ricordano la vocazione missionaria di ogni battezzato. Ogni cristiano è invia-

[4] *Jes* 60, 3.
[5] *Mk* 16, 20.

to in missione, ma per essere autentici testimoni di Cristo occorre tendere costantemente alla santità.[6]

Accogliamo, carissimi fratelli e sorelle, quest'invito che ci viene dall'odierna suggestiva celebrazione. Ci illumini dal Cielo la Regina dei Santi, Stella della nuova evangelizzazione. A Lei ci rivolgiamo con fiducia specialmente in questo mese di ottobre, dedicato al Rosario e alle missioni. Maria Santissima, Regina delle missioni, prega per noi!

ALLOCUTIONES

I

Ad quosdam episcopos Congregationis « De Propaganda Fide » cura congregatos.*

Dear Brothers in the episcopacy!

1. I am pleased to meet you on the occasion of this course of formation organized by the Congregation for the Evangelization of Peoples. I thank you for your visit. I greet each one of you, and through you I wish to embrace the entire Christian People entrusted to your care by Divine Providence, especially the priests, the men and women religious, the catechists and the laypeople actively engaged in spreading the Gospel. I offer a special word of greeting to Cardinal Crescenzio Sepe, Prefect of the Congregation for the Evangelization of Peoples. I thank him for the words addressed to me and for the zeal with which he, together with all his co-workers, is dedicated to the cause of the *missio ad gentes.*

2. Dear and venerable Brother Bishops! By means of your generous dedication, you make the presence of Christ in the world bear fruit and you enrich the various activities of his Church. Your participation in this unique phase of formation, promoted by the Dicastery of *Propaganda Fide*, constitutes a further sign of how much you desire to foster missionary activity

[6] Cfr *Redemptoris missio* 90.

* Die 19 Septembris 2003.

throughout the earth. This is still an urgent apostolic undertaking in our day, and you are called to be its courageous and tireless supporters in the midst of daily difficulties and trials. As I observed in my Encyclical Letter *Redemptoris missio*, in their ministry Bishops are responsible for the evangelization of the world, both as members of the Episcopal College and as Pastors of particular Churches.[1] The proclamation of the Gospel in every part of the globe belongs to Pastors, who have been consecrated not just for a diocese but for the salvation of all the world.[2] "I sense that the moment has come", I wrote in that Encyclical, "to commit all of the Church's energies to a new evangelization and to the mission *ad gentes*. No believer in Christ, no institution of the Church, can avoid this supreme duty: to proclaim Christ to all peoples".[3] The whole Church therefore, in her different parts, is urged to spread the Gospel to the most distant regions of every continent.

3. For you also, dear and venerable Brothers, the call of Jesus resounds forcefully: "Go into all the world and preach the Gospel to the whole creation".[4]

Among your duties is that of transmitting the gift of faith and encouraging your communities to be evangelizers. There is room for everyone in the Lord's vineyard. No one is so poor that he has nothing to give; no one so rich that he has nothing to receive.

May your soul hear every day the echo of the Redeemer's exhortation: *"Duc in altum!"* This is an invitation to cast "spiritual nets" into the sea of the world. In turn, those who trust in the Divine Master experience the wonder of the miraculous catch of fish. This is the promise of Jesus, who does not disappoint those who place their trust in him, like Saint Paul and so many saints who in these millennia have made the Church glorious.

Yes, it is true! "God is preparing a great springtime for Christianity, and we can already see its first signs".[5] Therefore be trustful and look with confidence to the future in every circumstance. The Lord — as he himself has assured us — remains always with us.

4. Be holy! On different occasions I have noted that holiness is the urgent pastoral need of our times. It is a pressing requirement first of all for those

[1] Cf. No. 63.
[2] Cf. *ibid*.
[3] *Redemptoris missio*, 3.
[4] *Mk* 16:15.
[5] *Redemptoris missio*, 86.

whom God has called to serve him more closely. Indeed, in order to be vigilant guardians of the Lord's flock, in order to protect it from all kinds of dangers, in order to feed it with the food of the word and the Eucharist, Pastors themselves must be nourished by intense and constant prayer and must cultivate a deep intimacy with Christ. Only in this way will they become, for priests and for the faithful, examples of fidelity and witnesses of an apostolic zeal enlightened by the Holy Spirit.

Support and development of every apostolic undertaking is found in communion with God. Hence, you, dear and venerable Brothers, must be the first to strengthen your interior life by drawing from the fountain of divine grace, mindful always of the biblical image of Moses praying on the mountain: "Whenever Moses held up his hand, Israel prevailed".[6]

5. No activity, no matter how important, should distract you from this spiritual priority that sets the tone for the apostolic mandate received with episcopal ordination. Jesus, the Good Shepherd, makes you his associates in serving the Christian people as fathers, teachers and pastors. Accompany the unceasing proclamation of the faith with coherent and joyful witness to the Gospel, for "it is primarily by her conduct and by her life that the Church will evangelize the world, in other words by her living witness of fidelity to the Lord Jesus — the witness of poverty and detachment, of freedom in the face of the powers of this world, in short, the witness of sanctity".[7]

In your communities there are living memories of saints, martyrs, confessors of the faith, courageous preachers of the message of salvation, persons who by their very lives more so than by their words made the love of Christ visible and, we could even say, almost physically tangible. Follow in their footsteps! Be pastors who, by their example more than by their words, honour the Gospel and inspire in those around them the desire to know it better and to put it into practice.

May the Blessed Virgin Mary, Queen of the Missions, protect you. I assure you of a daily remembrance in my prayers and I cordially bless you, together with your communities.

[6] *Ex* 17:11.

[7] *Evangelii nuntiandi*, 41.

II

Ad episcopos Ugandae.*

Your Eminence,
Dear Brother Bishops,

1. "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our affliction, so that we may be able to comfort those who are in any affliction".[1] With these words of Saint Paul I greet you, the Bishops of Uganda, as you come on pilgrimage to the Tombs of the Apostles. Your presence here today fills me with joy and brings back memories of my visit ten years ago to Uganda. Vividly etched in my mind are the various encounters with you and the faithful of your local communities, especially our gathering at the Shrine of the Ugandan Martyrs to celebrate the holy mysteries of our faith on "the very ground made sacred by their deaths".[2]

Our meetings over these days are moments of grace for all of us as we rejoice in and strengthen the bonds of fraternal communion that unite us in the task of bearing witness to the Lord and spreading the Good News of salvation. To those among your number who are making their first *ad Limina* visit to Rome I offer a special word of greeting. The last time the Ugandan Bishops were here as a body, there was but one ecclesiastical province in your country; now there are four metropolitan sees counting a total of 19 dioceses. This is a very positive sign of the work being done for Christ, the building up of his Church in your country, and is yet another cause for praising the holy name of Jesus.[3]

2. Sadly, parts of your country are currently embroiled in situations of armed conflict and anarchy. In the north especially, the bane of warfare is bringing untold misery, suffering and death, striking out even at the Church and targeting her ministers and her children. In the west and the northeast too episodes of violence and hostility afflict the land, draining the life and energies of your people. Assuring you and your people of my spiritual closeness in these dire circumstances, I join you in condemning every act of bloodshed and destruction. I make an urgent appeal to the parties involved

* Die 20 Septembris 2003.
[1] *2 Cor* 1:3-4.
[2] Meeting with Ugandan Bishops, Kampala, 7 February 1993, 9.
[3] Cf. *Phil* 2:10-11.

to reject aggression and to commit themselves to working with their fellow citizens, courageously and in truth, to build a future of hope, justice and peace for all Ugandans.

The present political and social climate is a clarion call for concrete and far-reaching expressions of the collegial responsibility and communion that unite you in the service of the one "household of God".[4] I urge you to do all that you can to foster among yourselves a true spirit of solidarity and fraternal concern, especially by sharing resources, both material and spiritual, with other local Churches that are in need.

3. As Bishops, you have a serious duty to address issues of particular importance for the social, economic, political and cultural life of your country, to make the Church ever more effectively present in those areas. Working out the implications of the Gospel for Christian life in the world and applying it to new situations is crucial to your ecclesial leadership: this is the time for Catholics — together with other Christians — to bring the freshness of the Gospel to the struggle to defend and promote the fundamental values upon which a society truly worthy of man is built.

In this regard, I wish to encourage the efforts of your Conference in the spheres of health care, education, and development; these serve to show clearly the Church's commitment to the integral well-being of her sons and daughters and of all Ugandans regardless of religious creed. Worthy of particular mention are the various HIV/AIDS initiatives that, in complete harmony with the Church's teaching, seek to assist those affected by this disease and to keep the public duly informed about it.

4. If the Church is to assume her proper place in Ugandan society, suitable formation of the laity must be a priority in your mission as preachers and teachers. This spiritual and doctrinal formation should aim at helping laymen and women to carry out their prophetic role in a society that does not always recognize or accept the truth and values of the Gospel. The laity are also to be effectively involved in the life of the parish and diocese, in pastoral and administrative structures.[5] Your priests in particular should be prepared to welcome this more active role of the laity and to assist them in carrying it out. Especially important in this same context are efforts aimed at overcoming tribal conflicts and ethnic tensions; for such rivalries have no place in the Church of Christ and serve only to weaken the overall fabric of society.

[4] Cf. *Eph* 2:19.
[5] Cf. *Ecclesia in Africa*,90.

It is in fact the local Churches that "have a deep and incisive influence in bringing Gospel values to bear in society and culture". This is the "pastoral revitalization" that I wrote about in my Apostolic Letter *Novo millennio ineunte*,[6] and it involves a renewal of the Christian community and of society that passes by way of the family. The strengthening of the communion of persons in the family is the great antidote to the self-indulgence and sense of isolation so prevalent today. All the more reason, then, to take to heart once more the urgent invitation that my predecessor Pope Paul VI addressed to every Bishop: "Work ardently and incessantly for the safeguarding and the holiness of marriage, so that it will always be lived in its entire human and Christian fullness".[7]

5. In seeking to meet the challenges of the future, attention to young people remains of paramount importance. "The future of the world and the Church belongs to the younger generation ... Christ expects great things from young people".[8] As the celebrations of World Youth Day clearly confirm, young people have a keen capacity to commit their energies and their zeal to the demands of solidarity with others and to the search for Christian holiness. The whole Catholic community must work to ensure that the younger generations are properly trained and adequately prepared to fulfil the responsibilities that will be theirs, and which in some ways already are theirs.

A strong commitment to Catholic schools is a particularly effective way of ensuring the proper formation of Ugandan youth. These schools should seek to provide the kind of educational environment where children and adolescents can grow to maturity imbued with love of Christ and the Church. The specific identity of Catholic schools should be reflected throughout the curriculum and in every area of school life, in order that they may be communities in which the faith is nourished and pupils are prepared for their mission in the Church and in society. It is important also to continue to seek ways to bring sound moral and religious teaching to the public schools as well, and to promote in public opinion a consensus regarding the importance of such training. This service, which can result from closer cooperation with the government, is a significant form of active Catholic participation in the social life of your country, especially as it is provided without religious or ethnic discrimination and with respect for the rights of all.

[6] Cf. No. 29.

[7] *Humanae vitae*, 30.

[8] *Tertio millennio adveniente*, 58.

6. As your local Churches seek to fulfil the missionary mandate received from the Lord himself,[9] we cannot fail to give thanks for the vocations with which you are blessed. I exhort you to ensure that your vocational programmes zealously foster and protect this gift of God. Young candidates must receive a proper pastoral and theological formation that firmly roots them in a solid spiritual tradition and prepares them to meet the complex problems that the modernization of society presents. I encourage you to continue your efforts to provide qualified personnel to staff your formation centres, especially your five Major Seminaries.

Turning to those who are your closest co-workers in the Lord's vineyard, I remind you to help your priests to grow always in appreciation of the unique privilege of acting *in persona Christi*. As they come to devote themselves ever more completely to their mission in chastity and simplicity of life, their work will increasingly become a source of immeasurable joy and peace. With regard to the loneliness that can sometimes accompany the pastoral ministry, your priests should be encouraged, as much as the local situation permits, to live in common and direct their efforts entirely towards the sacred ministry. They should come together as often as possible — both among themselves and with you, their spiritual father — for a fraternal exchange of ideas, counsel and fellowship.[10]

The communities of men and women religious in Uganda also look to you for support and guidance: they too must be the object of your pastoral care and concern as shepherds of the flock that Christ has entrusted to you.[11] Nor can we fail to mention the catechists who play an essential part in meeting the spiritual needs of your communities, especially in those areas where there are simply not enough priests to preach the Gospel and exercise the pastoral ministry. They therefore need to have a deep awareness of their role and should be helped in every possible way to meet their responsibilities and obligations towards their own families.

7. Beloved Brothers in the episcopacy, I pray that our time together will confirm you in the faith and encourage you to persevere in the work of Christ, the Shepherd and Guardian of our souls.[12] Walk always with those entrusted to your pastoral care, showing them a father's love, especially those suffering the scourge of violence, the pain of AIDS, the affliction of any other of a host of

[9] Cf. *Mt* 28:19.

[10] Cf. *Pastores dabo vobis*, 74.

[11] Cf. *Lumen gentium*, 45; *Christus Dominus* 15; 35.

[12] Cf. *1 Pet* 2:25.

situations bringing hardship and difficulty. Make it your aim always to bring your people to an ever deeper knowledge of their Christian faith and identity. For it is thus that the Church will be ever better equipped to make the saving truth of the Gospel effectively present in Ugandan society.

Our hope and confidence — like that of the Holy Martyrs who, both in the south and in the north of the country, bore the ultimate witness to Christ — are founded on the power of the Risen Lord, whose saving grace "does not disappoint".[13] Invoking upon you and the faithful of your local communities the heavenly assistance of the Ugandan Martyrs, and commending you to the intercession of Mary, the Mother of the Church, I cordially impart my Apostolic Blessing.

III

Ad quosdam episcopos Philippinenses.*

My dear Brothers in the episcopacy,

1. It is with immense joy that I greet you, the Filipino Bishops from the Provinces of Cagayan de Oro, Cotabato, Davao, Lipa, Ozamis and Zamboanga, on the occasion of your visit *ad Limina Apostolorum*. You are the first of three groups of Filipino Bishops who, over the course of the next two months, will be coming to Rome to "see Cephas" [1], to share with him "the joys and the hopes, the griefs and the anxieties" [2] of your local communities. These days are a time of grace for you as you pray at the Tombs of the Apostles and seek to be strengthened in preaching "the unsearchable riches of Christ", making known "the plan of the mystery hidden for ages in God who created all things".[3]

My words to you today, and those that I shall address to your fellow Bishops when the next two groups arrive, are meant for all of you in the Philippines whose task it is to "tend the flock of God that is your charge".[4]

[13] *Rom* 5:5.

* Die 25 Septembris 2003.
[1] Cf. *Gal* 1:18.
[2] *Gaudium et spes*, 1.
[3] *Eph* 3:8-9.
[4] *1 Pet* 5:2.

2. At the beginning of this new millennium, shortly after the close of the Great Jubilee of the Year 2000, the Filipino Bishops convoked the National Pastoral Consultation on Church Renewal, taking up once more the theme that, ten years earlier, had been the inspiration for one of the most significant events in the ecclesial life of your local Church: the Second Plenary Council of the Philippines. In fact, the National Consultation focused its attention squarely on the results of the Council, taking a careful and realistic look at the continuing implementation of the decrees arising from it.

As I share my thoughts with you, I too would like to place my reflections in the context of this Council and the recommendations that came from it. Three key pastoral priorities emerged from the plenary council: the need to be a Church of the poor, the pledge to become a true community of the Lord's disciples, and the commitment to engage in renewed integral evangelization. Since the Filipino Bishops will be making their *ad Limina* visits to Rome in three groups, I shall use each of these points as a broad backdrop for my comments to each group. For you, I shall start with the first priority: the Church of the poor.

3. In the Vision-Mission Statement for the Church in the Philippines, we read the simple and incisive declaration: "Following the way of our Lord, we opt to be a Church of the poor". The plenary council dealt extensively with what it means to be a Church of the poor.[5] It gave a succinct description of the Church of the poor as a community of faith that "embraces and practises the evangelical spirit of poverty, which combines detachment from possessions with a profound trust in the Lord as the sole source of salvation".[6] This echoes the first Beatitude — "Blessed are the poor in spirit, for theirs is the kingdom of heaven".[7]

We do well to note that this preference for the poor is in no way exclusive but embraces all people regardless of economic class or social standing. It is a Church, however, that gives preferential attention to the poor, seeking to share time and resources in order to alleviate suffering. It is a Church that works with all sectors of society, including the poor themselves, in search of solutions to the problems of poverty, in order to free people from lives of misery and want. It is a Church moreover that makes use of the talents and gifts of the poor, relying on them in the mission of evangelization. The

[5] Cf. Acts and Decrees of the Second Plenary Council of the Philippines, 122-136.
[6] *Ibid.*, 125.
[7] *Mt* 5:3.

Church of the poor is a Church in which the poor are welcomed, listened to and actively involved.

4. In a very real way, then, a true Church of the poor contributes much to the needed transformation of society, to social renewal based on the vision and values of the Gospel. This renewal is an undertaking that has the lay faithful as its principal and essential agents: therefore, the laity must be given the necessary tools to carry out this role successfully. This entails a thorough formation in the Church's social doctrine, and constant dialogue with clergy and religious concerning social and cultural issues. As Pastors and spiritual leaders, your careful attention to these tasks will do much to serve the Church's mission *ad gentes*: for "by the grace and call of Baptism and Confirmation, all lay people are missionaries; and the arena of their missionary work is the vast and complex worlds of politics, economics, industry, education, the media, science, technology, the arts and sport".[8]

5. Of course, we must not lose sight of the fact that the immediate and perhaps most important arena of lay witness to Christian faith is marriage and the family. When family life is healthy and flourishing, there is likewise a strong sense of community and solidarity — two essential elements for the Church of the poor. Not only is the family an object of the Church's pastoral care but it is also one of the most effective agents of evangelization. In fact, "Christian families are today called to witness to the Gospel in difficult times and circumstances, when the family itself is threatened by an array of forces".[9] You and your priests, therefore, should be ever ready to help couples to relate their family life in concrete ways to the life and mission of the Church,[10] nourishing the spiritual life of parents and children through prayer, the word of God, the sacraments, examples of holiness of life and charity.

The witness borne by being a Church of the poor will also be of inestimable value to the family in its Christian and social vocation. Indeed, without ignoring the deleterious effects of secularism or of legislation that corrupts the meaning of family, marriage and even human life itself, we may note that poverty is certainly among the major factors exposing Filipino families to the risk of instability and fragmentation. How many children have been left to live without mother or father because one or both parents have had to seek work abroad? Moreover, the many different types of exploitation that can

[8] *Ecclesia in Asia*, 45.
[9] *Ibid.*, 46.
[10] Cf. *Familiaris consortio*, 49.

undermine family life — child labor, pornography, prostitution — are often linked to dire economic conditions. A Church of the poor can do much to strengthen the family and to combat human exploitation.

Before moving on from the topic of the family, I must add a word of praise for the Filipino Bishops and all who worked with you to make the Fourth World Meeting of Families, held in Manila at the beginning of this year, such a success.

6. Dear Brothers, the sharing of my thoughts with you today would be incomplete if I failed to mention the unsettling presence of terrorist activity in the Philippines and the abhorrent episodes of violence erupting there. These are indeed a cause of grave concern, and I wish you to know that I share your preoccupations and am close to you and your people in these painful and distressing circumstances. With you, I cannot condemn such acts strongly enough. I call on the parties involved to lay down the weapons of death and destruction, rejecting the despair and hatred which these entail, and to take up the arms of mutual understanding, commitment and hope. These are the sure foundations for building a future of authentic peace and justice for all.

In the campaign against terrorism and violence, religious leaders have a vital role to play. "The various Christian confessions, as well as the world's great religions, need to work together to eliminate the social and cultural causes of terrorism. They can do this by teaching the greatness and dignity of the human person, and by spreading a clearer sense of the oneness of the human family".[11] This, my Brothers, is an explicit call for ecumenical and interreligious dialogue and cooperation, which are themselves further components of a true Church of the poor. I encourage your efforts in this regard and urge you to increase the opportunities for yourselves and your communities to engage in fruitful exchanges with other believers in Christ and with your Muslim brothers and sisters.

In a special way I recommend that the Bishops-Ulama Forum emphasize at the local level the joint "Commitment to Peace" presented at the Day of Prayer for Peace held in Assisi on January 24, 2002. Two hundred religious leaders joined me at that time in condemning terrorism, and together we committed ourselves "to proclaiming our firm conviction that violence and terrorism are incompatible with the authentic spirit of religion, and ... to doing everything possible to eliminate the root

[11] Message for the 2002 World Day of Peace, 12.

causes of terrorism" [12] This, my Brothers, must be the clear pledge of the religious leaders in Mindanao and throughout the Philippines.

7. These then are some of the reflections that I wish to share with you. With full support for your ongoing special commitment to the poor, I commend you and your priests, religious and lay faithful to Mary, the humble and obedient handmaid of the Lord. As a pledge of grace and strength in her Son, I cordially impart my Apostolic Blessing.

IV

Ad quosdam praesules ex Philippianis Insulis.*

Your Eminence,
Dear Brother Bishops,

1. On the occasion of your visit *ad Limina Apostolorum* I warmly welcome you, the Filipino Bishops from the Provinces of Caceres, Capiz, Cebu, Jaro and Palo. You are the second of three groups who are making this solemn pilgrimage to the city of the Apostles Peter and Paul. It is my fervent prayer that your time together with "the Successor of Peter" and those who assist him in his pastoral ministry will be a source of renewed zeal and strength for you when you return to your respective local Churches. I am especially pleased to greet Cardinal Vidal, and I thank him for the sentiments he conveyed on behalf of the Bishops, clergy, religious and faithful of your Dioceses.

As I mentioned to the first group of Bishops from the Philippines, the significant ecclesial events of the Second Plenary Council held in 1991 and the more recent National Pastoral Consultation on Church Renewal have had positive lasting effects in the lives of Filipino Catholics. The Plenary Council stressed the need for three fundamental pastoral initiatives: becoming a Church of the poor, developing into a community of disciples of the Lord, and engaging in renewed integral evangelization. Indeed, the challenge of fully implementing this threefold plan continues to breathe new life into the Filipino Church and Filipino society at large. Having already developed

[12] Commitment 1.

* Die 9 Octobris 2003.

the theme of the Church of the poor in my comments to the first group of Bishops, I now focus my attention on the second priority: becoming a true community of disciples of the Lord.

2. The National Pastoral Consultation describes the Church in the Philippines as "the community of disciples who firmly believe in the Lord Jesus and who joyfully live in harmony and solidarity with one another, with creation and with God".[1] This brings to mind the teaching of Jesus in the Gospel of John, when he explains that being a disciple of the Lord is not a whimsical decision but is instead a serious, loving response to a personal invitation: "You did not choose me, but I chose you and appointed you that you should bear fruit and that your fruit should abide. This I command you, to love one another".[2] The manner in which the disciples express their love is one of the many topics that you and your Brother Bishops sought to address, clearly teaching that to become a true follower of Christ requires integral faith formation. In fact, it is only through this authentic discipleship, based on loving solidarity, that the Philippines can begin to resolve the worrisome dichotomy between faith and life which plagues so many modern societies.

3. In my Post-Synodal Apostolic Exhortation *Ecclesia in Asia* I mentioned the pride which Asians take in their religious and cultural values of love of silence, contemplation, simplicity and harmony, to name but a few. "All of this indicates an innate spiritual insight and moral wisdom in the Asian soul".[3] This "spiritual insight" is clearly witnessed in the deep religious sentiments of the Filipino people and is fertile ground in which to nurture the disposition that leads every Christian to a more authentic discipleship. Your Pastoral Letter on spirituality explains that it is Christ-centered commitment which defines your people as pilgrims on the way to their true home. Regular attendance at Sunday Mass, active participation in parish activities and feasts, impressive Marian devotions and the large number of national shrines in your country are but a few examples of the rich Christian heritage which constitutes an integral part of your country's life and culture. Notwithstanding these positive aspects, there still exist certain contradictions among Christians and in Filipino society at large. These incongruities can

[1] Vision-Mission Statement of the Church in the Philippines.
[2] *Jn* 15:16, 17.
[3] No. 6.

only be rectified by your being fully opened to Christ's spirit, going into the world and transforming it into a culture of justice and peace.[4]

4. Fulfilling these noble aims necessitates a commitment on your part to prepare the lay faithful to be true disciples for the world. It is the Pastors of local Churches who ensure that the laity has at its disposal programs of spirituality and catechesis to prepare it for this mission. I am encouraged to see the many ways in which the Church in the Philippines strives to fulfill this responsibility. This is apparent not only in the educational opportunities offered by so many dioceses but also in the various lay organizations and in the small faith communities and movements which are thriving in your country. Although these groups may seem quite diverse at first glance, in fact "they all come together in an all-inclusive and profound convergence when viewed from the perspective of their common purpose".[5] This is especially the case when such groups are actively involved in parish life and maintain a relationship of open and affectionate communication with one another, their parish priests and their Bishops. As Christ teaches: "By this all will know that you are my disciples, if you have love for one another".[6]

5. One of the major contributions the Church can make in guaranteeing a solid preparation of the laity is to ensure that seminaries and religious houses are training future priests to be dedicated disciples of the Word and Sacrament. It is a complex process that begins with the proper selection of candidates. In this regard, I recommend that you and your priests actively search for good, pious and well-balanced young men for the priesthood and challenge them not to be afraid "to put out into the deep" for a catch of inestimable value.[7]

Once a candidate is selected, the process of preparing him to be a good and holy priest begins. This demands that "the spiritual formation and doctrinal instruction of the students in a seminary be harmoniously blended"[8] and supervised by well-trained formators. We can speak here of the diverse types of formation: human formation, which assists the candidate to live and internalize priestly virtues, especially those of simplicity, chastity, prudence, patience and obedience; intellectual formation, which emphasizes an in-depth

[4] Cf. *Apostolicam actuositatem*, 4.
[5] *Christifideles laici*, 29.
[6] *Jn* 13:35.
[7] Cf. *Novo millennio ineunte*, 1.
[8] *Codex Iuris Canonici*, c. 244.

study of philosophy and theology, at all times maintaining fidelity to the teachings of the Magisterium; pastoral formation, which enables the candidate to apply theological principles to pastoral praxis; and spiritual formation, which stresses the essential need for regular celebration of the sacraments, especially the Sacrament of penance, together with private and devotional prayer and frequent visits with a spiritual director.[9] Any course of priestly formation which offers these elements will indeed produce ministers who will joyously "struggle to be faithful to the Lord and to serve his flock unswervingly".[10]

6. The National Pastoral Council discussed at great length the need to support and assist priests in their ministry and resolved to "seek creative ways of ongoing formation" for the clergy.[11] This may be likened to the continuing renewal of "spirit and mind" that Saint Paul writes about in his Letter to the Ephesians.[12] As in the case of the formation of seminarians, priestly formation demands a "harmoniously blended" approach which at all times promotes the priestly virtues of charity, prayer, chastity and faithful celebration of the liturgy, practices which are sometimes unappreciated or even rejected by modern culture and its media.

Today's clergy must be careful not to adopt the secular view of the priesthood as a "profession", a "career" and a means of earning a living. Rather, the clergy must see the priesthood as a vocation to selfless, loving service, embracing wholeheartedly the "esteemed gift of celibacy" and all that this involves. Here I wish to emphasize that celibacy is to be regarded as an integral part of the priest's exterior and interior life, and not just as a long-standing ideal which is to be respected.[13] Sadly, the lifestyle of some clergy has been a countersign to the spirit of the evangelical counsels which should be a part of the spirituality of every priest. The scandalous behavior of a few has undermined the credibility of many. I wish you to know that I am aware of the sensitive way in which you have attempted to address this issue, and I encourage you not to lose hope. True discipleship calls for love, compassion and at times strict discipline in order to serve the common good. Always be just and always be merciful.

[9] Cf. *Pastores dabo vobis*, 43-59, *Codex Iuris Canonici*, c. 246.
[10] *Pastores dabo vobis*, 82.
[11] *Proceedings and Addresses of the NPCCR*, January 2001, p. 59.
[12] Cf. 4:23-24.
[13] Cf. *Presbyterorum ordinis*, 16.

7. Dear Brothers, as you prepare for your return home I leave you with these reflections, knowing that you will continue to guide your people effectively on the lifelong pilgrimage of true discipleship. Take consolation in the fact that you are not alone on this journey, as our beloved Mother Mary, the Morning Star that lights up our lives and banishes the darkness of night accompanies you, ushering you and your faithful into the new dawn.[14] As a pledge of joy and peace in her Son, the *Santo Niño*, I impart my Apostolic Blessing.

V

Ad quosdam sodales Organismi ad securitatem et concordem actionem in Europa fovendas.*

Mr President,
Distinguished Parliamentarians!

1. I am grateful for the kind words that the Rt. Hon. Bruce George, President of your Parliamentary Assembly, has addressed to me at the end of the Conference on Freedom of Religion promoted by Mr Marcello Pacini, Head of the Italian Delegation. I cordially greet all present and at the same time I thank you for this courteous visit.

From the start of the Helsinki process, the participating States have recognized the international dimension of the right to religious freedom and its importance for the security and stability of the community of Nations. The Organization for Security and Cooperation in Europe continues in its commitment to ensure that this basic human right, founded on the dignity of the human person, is adequately respected. In a certain sense, the defence of this right is the litmus test for the respect of all the other human rights.

2. Mindful of these efforts, I wish today to express my appreciation and at the same time to encourage you to continue generously in this undertaking. It is true that many young people today grow up without being aware of the spiritual heritage that is theirs. Despite this, the religious dimension does not cease to influence vast groups of citizens.

[14] Cf. Pastoral Letter on Filipino Spirituality.

* Die 10 Octobris 2003.

Therefore, it is important that, while respecting a healthy sense of the State's secular nature, the positive role of believers in public life should be recognized. This corresponds, among other things, to the demands of a healthy pluralism and contributes to the building up of authentic democracy, to which the OSCE is truly committed.

When States are disciplined and balanced in the expression of their secular nature, dialogue between the different social sectors is fostered and, consequently, transparent and frequent cooperation between civil and religious society is promoted, which benefits the common good.

3. Just as damage is done to society when religion is relegated to the private sphere, so too are society and civil institutions impoverished when legislation — in violation of religious freedom — promotes religious indifference, relativism and religious syncretism, perhaps even justifying them by means of a mistaken understanding of tolerance.

On the contrary, benefit accrues to all citizens when there is appreciation of the religious traditions in which every people is rooted and with which populations generally identify themselves in a particular way. The promotion of religious freedom can also take place through provisions made for the different juridical disciplines of the various religions, provided that the identity and freedom of each religion is guaranteed.

4. Therefore, I can only invite you, dear Legislators, to embrace the commitment that your Countries have made within the OSCE in the area of religious freedom.

The OSCE is also to be commended for recognizing the institutional weight of this freedom: I am thinking in particular of paragraph 16 of the 1989 Final Document of Vienna. Such a high-profile defence of religious freedom is a strong deterrent to the violation of human rights on the part of communities that exploit religion for purposes that are foreign to it. On the other hand, the proper promotion of religion satisfies the aspirations of individuals and groups, transcending them and bringing them to a more perfect fulfilment.

The respect of every expression of religious freedom is therefore seen to be a most effective means for guaranteeing security and stability within the family of Peoples and Nations in the twenty-first century.

Offering you my best wishes, I invoke the blessing of Almighty God upon all of you and upon your work in the service of the human person and of peace.

NUNTIUS

Ob diem ad pacem fovendam missus.

UN ENGAGEMENT TOUJOURS ACTUEL:
ÉDUQUER À LA PAIX

Je m'adresse à vous, Chefs des Nations, qui avez le devoir de promouvoir la paix!

À vous, Juristes, qui êtes engagés à tracer des chemins d'entente pacifique, en élaborant des conventions et des traités qui renforcent la légalité internationale!

À vous, Éducateurs de la jeunesse, qui dans tous les continents travaillez inlassablement pour former les consciences au chemin de la compréhension et du dialogue!

Et je m'adresse à vous aussi, hommes et femmes qui êtes tentés de recourir aux moyens inacceptables du terrorisme, compromettant ainsi à sa racine la cause pour laquelle vous combattez!

Écoutez tous l'humble appel du Successeur de Pierre qui s'écrie: Aujourd'hui encore, au commencement de l'An nouveau 2004, *la paix reste possible!* Et si elle est possible, *la paix est aussi un devoir!*

Une initiative concrète

1. Mon premier Message pour la Journée mondiale de la Paix, début janvier 1979, était centré sur le thème: «*Pour parvenir à la paix, éduquer à la paix*».

Ce Message du jour de l'An s'inscrivait dans le sillon tracé par le Pape Paul VI, de vénérée mémoire, qui avait souhaité que, le 1er janvier de chaque année, soit célébrée une Journée mondiale de prière pour la Paix. Je me souviens des paroles du regretté pontife le jour de l'An 1968: «Notre désir serait qu'ensuite, chaque année, cette célébration se répétât, comme un souhait et une promesse, à l'ouverture du calendrier qui mesure et décrit le chemin de la vie humaine avec le temps. Nous voudrions voir la paix, avec son juste et bienfaisant équilibre, dominer le déroulement de l'histoire à venir».[1]

Faisant mien le vœu exprimé par mon vénéré prédécesseur sur la Chaire de Pierre, j'ai voulu poursuivre chaque année cette noble tradition, consacrant le premier jour de l'année civile à la réflexion et à la prière pour la paix dans le monde.

[1] *La Documentation catholique* 65 (1968), p. 2.

Au cours des vingt-cinq ans de pontificat que le Seigneur m'a accordés jusqu'ici, je n'ai pas cessé de faire entendre ma voix, devant l'Église et devant le monde, pour inviter les croyants, ainsi que tous les hommes de bonne volonté, à faire leur la cause de la paix, pour contribuer à mettre en œuvre ce bien primordial, assurant ainsi au monde des temps meilleurs, dans une convivialité sereine et dans un respect réciproque.

Cette année encore, je me sens le devoir d'inviter les hommes et les femmes de tous les continents à célébrer une nouvelle Journée mondiale de la Paix. L'humanité en effet, ébranlée comme elle l'est par l'égoïsme et par la haine, par la soif de puissance et par le désir de vengeance, a plus que jamais besoin de retrouver le chemin de la concorde.

La science de la paix

2. Les onze Messages adressés au monde par le Pape Paul VI ont progressivement balisé le chemin à accomplir pour parvenir à l'idéal de la paix. Peu à peu, ce grand Pape en est venu à illustrer les différents chapitres d'une véritable « science de la paix ». Il n'est pas inutile de nous remémorer les thèmes des Messages qui nous ont été laissés par le Pape Montini à cette occasion.[2] Chacun d'eux est encore aujourd'hui d'une grande actualité. Bien plus, face au drame des guerres qui, au début du troisième millénaire, ensanglantent encore certaines régions du monde, surtout au Moyen-Orient, ces écrits, dans certains de leurs passages, prennent la valeur d'avertissements prophétiques.

Le lexique de la paix

3. Pour ma part, au cours de mes vingt-cinq ans de pontificat, j'ai cherché à poursuivre le chemin tracé par mon vénéré prédécesseur. Au début de chaque nouvelle année, j'ai appelé les personnes de bonne volonté à réfléchir sur différents aspects d'une convivialité ordonnée, à la lumière de la raison et de la foi.

[2] 1968: *1er janvier: Journée mondiale de la Paix*
1969: *La promotion des droits de l'homme, chemin vers la paix*
1970: *S'éduquer à la paix à travers la réconciliation*
1971: *Tout homme est mon frère*
1972: *Si tu veux la paix, agis pour la justice*
1973: *La paix est possible*
1974: *La paix dépend aussi de toi*
1975: *La réconciliation, chemin vers la paix*
1976: *Les vraies armes de la paix*
1977: *Si tu veux la paix, défends la vie*
1978: *Non à la violence, oui à la paix*

C'est ainsi qu'est née une synthèse de la doctrine sur la paix, une sorte de lexique concernant ce sujet fondamental: un lexique simple à comprendre pour qui a l'esprit bien disposé, mais en même temps extrêmement exigeant pour toute personne sensible au sort de l'humanité.[3]

Les différentes facettes du prisme de la paix ont désormais été largement illustrées. Il reste maintenant à travailler, pour que l'idéal de la convivialité pacifique, avec ses exigences précises, entre dans la conscience des individus et des peuples. Nous chrétiens, nous ressentons l'engagement à nous éduquer nous-mêmes, ainsi que les autres, à la paix comme faisant partie du génie même de notre religion. Pour le chrétien, en effet, proclamer la paix c'est annoncer le Christ qui est « notre paix » (*Ep* 2,14), c'est annoncer son Évangile, qui est « l'Évangile de la paix » (*Ep* 6,15), c'est appeler tous les hommes à vivre la béatitude invitant à être des « artisans de paix » (cf. *Mt* 5,9).

L'éducation à la paix

4. Dans le Message pour la Journée mondiale de la Paix du 1[er] janvier 1979, je lançais déjà cet appel: « *Pour parvenir à la paix, éduquer à la paix* ».

[3] Voici les thèmes des 25 Journées mondiales de la Paix successives:
1979: *Pour parvenir à la paix, éduquer à la paix*
1980: *La vérité, force de la paix*
1981: *Pour servir la paix, respecte la liberté*
1982: *La paix, don de Dieu confié aux hommes*
1983: *Le dialogue pour la paix, un défi pour notre temps*
1984: *D'un cœur nouveau naît la paix*
1985: *La paix et les jeunes marchent ensemble*
1986: *La paix, valeur sans frontières*
1987: *Développement et solidarité, deux clés pour la paix*
1988: *La liberté religieuse, condition pour vivre ensemble la paix*
1989: *Pour construire la paix, respecter les minorités*
1990: *La paix avec Dieu créateur, la paix avec toute la création*
1991: *Si tu veux la paix, respecte la conscience de tout homme*
1992: *Croyants: tous unis dans la construction de la paix*
1993: *Si tu cherches la paix, va à la rencontre des pauvres*
1994: *De la famille naît la paix de la famille humaine*
1995: *La femme, éducatrice de la paix*
1996: *Donnons aux enfants un avenir de paix!*
1997: *Offre le pardon, reçois la paix*
1998: *De la justice de chacun naît la paix pour tous*
1999: *Le secret de la véritable paix réside dans le respect des droits humains*
2000: « *Paix sur terre aux hommes, que Dieu aime!* »
2001: *Dialogue entre les cultures pour une civilisation de l'amour et de la paix*
2002: *Il n'y a pas de paix sans justice, il n'y a pas de justice sans pardon*
2003: « *Pacem in terris* »*: un engagement permanent*

Cela est aujourd'hui plus urgent que jamais, car les hommes, devant les tragédies qui continuent d'affliger l'humanité, sont tentés de céder au fatalisme, comme si la paix était un idéal inaccessible.

L'Église, quant à elle, a toujours enseigné et enseigne encore aujourd'hui un axiome très simple: *la paix est possible*. Bien plus, l'Église ne se lasse pas de répéter: *la paix est un devoir*. Cette dernière doit être construite sur les quatre piliers indiqués par le Bienheureux Jean XXIII dans l'encyclique *Pacem in terris*, c'est-à-dire sur la vérité, la justice, l'amour et la liberté. Un devoir s'impose donc à tous ceux qui aiment la paix, celui d'*éduquer les nouvelles générations à ces idéaux*, afin de préparer des temps meilleurs pour toute l'humanité.

L'éducation à la légalité

5. Dans ce devoir d'éducation à la paix, s'inscrit avec une particulière urgence la nécessité de conduire les individus et les peuples à *respecter l'ordre international* et à observer les engagements pris par les Autorités qui les représentent légitimement. La paix et le droit international sont intimement liés entre eux: *le droit favorise la paix*.

Depuis le début de la civilisation, les regroupements humains, qui se constituaient peu à peu, eurent soin d'établir des ententes et des pactes afin d'éviter l'usage arbitraire de la force et d'ouvrir la voie à une solution pacifique des controverses surgissant au fil du temps. À côté des ordonnancements juridiques propres aux différents peuples, se constitua ainsi progressivement un autre ensemble de normes, qui fut qualifié du nom de *jus gentium* (droit des peuples). Avec le temps, ce dernier s'est précisé et affiné à la lumière des évolutions historiques des divers peuples.

Ce processus a subi une forte accélération avec la naissance des États modernes. À partir du XVIe siècle, juristes, philosophes et théologiens s'engagèrent dans l'élaboration de différents chapitres du droit international, l'enracinant dans des postulats fondamentaux du droit naturel. Au cours de cette évolution, ont pris forme, d'une manière de plus en plus forte et avec un développement croissant, des *principes universels, qui sont antérieurs et supérieurs au droit interne des États* et qui tiennent compte de l'unité et de la vocation commune de la famille humaine.

Entre tous, le principe assurément central est le suivant: *pacta sunt servanda,* à savoir les accords librement souscrits doivent être honorés. C'est là le point fondamental et le présupposé incontournable de tout rapport entre des parties contractantes responsables. Sa violation ne peut qu'engendrer une

situation d'illégalité d'où s'ensuivraient des désaccords et des oppositions qui ne manqueraient pas d'avoir des répercussions négatives durables. Il est donc opportun de rappeler cette règle fondamentale, surtout dans les moments où l'on perçoit la tentation de recourir au *droit de la force* plutôt qu'à la *force du droit*.

Un de ces moments fut certainement le drame dont l'humanité fit l'expérience durant la seconde guerre mondiale: un abîme de violence, de destruction et de mort comme on n'en avait jamais connu jusqu'alors.

L'observance du droit

6. Cette guerre, avec les horreurs et les terrifiantes violations de la dignité de l'homme qu'elle provoqua, conduisit à *un profond renouvellement de l'ordre juridique international.* La défense et la promotion de la paix furent mises au centre d'un système législatif et institutionnel largement mis à jour. Pour veiller à la paix et à la sécurité mondiales, pour encourager les efforts des États au maintien et à la garantie de ces biens fondamentaux de l'humanité, une organisation a été créée, constituée spécialement à cet effet — l'*Organisation des Nations unies* — avec un *Conseil de Sécurité* investi de larges pouvoirs d'action. *L'interdiction du recours à la force* a été établie comme axe central du système; interdiction qui, selon le chapitre VII, bien connu, de la *Charte des Nations unies*, prévoit deux seules exceptions. La première confirme le *droit naturel à la légitime défense,* qui doit s'exercer selon les modalités prévues et dans le cadre des Nations unies: par conséquent, également dans les limites traditionnelles de la *nécessité* et de la *proportionnalité*.

L'autre exception concerne le *système de sécurité collective*, qui attribue au *Conseil de Sécurité* la compétence et la responsabilité en matière de maintien de la paix, avec les pouvoirs de décision et une grande faculté discrétionnaire.

Le système élaboré par la *Charte des Nations unies* aurait dû « préserver les générations futures du fléau de la guerre, qui deux fois en l'espace d'une vie humaine, a infligé d'indicibles souffrances à l'humanité ».[4] Toutefois, au cours des décennies suivantes, la division de la communauté internationale en blocs opposés, la guerre froide dans une partie du globe, les violents conflits qui ont éclaté dans d'autres régions, le phénomène du terrorisme, ont conduit à un éloignement croissant des prévisions et des attentes de l'immédiat après-guerre.

[4] *Préambule.*

Un nouvel ordre international

7. Il faut toutefois reconnaître que l'Organisation des Nations unies, même avec des limites et des retards liés pour une grande part à des défaillances de ses membres, a contribué notablement à promouvoir le respect de la dignité humaine, la liberté des peuples et l'exigence du développement, préparant ainsi le terrain culturel et institutionnel sur lequel peut être édifiée la paix.

L'action des gouvernements nationaux trouvera un puissant encouragement dans le fait que les idéaux des Nations unies sont largement répandus, en particulier à travers les gestes concrets de solidarité et de paix, accomplis par tant de personnes qui œuvrent au sein des *Organisations non gouvernementales* et dans les *Mouvements* pour les droits de l'homme.

Cela représente une incitation significative pour entreprendre une réforme qui mette l'Organisation des Nations unies en mesure de fonctionner de manière efficace afin d'atteindre ses fins statutaires, toujours valables: « Affrontant une période nouvelle et plus difficile de son développement authentique, l'humanité a besoin aujourd'hui d'un *degré supérieur d'organisation à l'échelle internationale* ».[5] Les États doivent considérer un tel objectif comme une obligation morale et politique précise, qui requiert prudence et détermination. Je renouvelle le souhait que j'avais formulé en 1995: « Il convient que l'Organisation des Nations unies s'élève toujours plus du stade d'une froide institution de type administratif à celui de centre moral, où toutes les nations du monde se sentent chez elles, développant la conscience commune d'être, pour ainsi dire, une "*famille des nations*" ».[6]

La plaie funeste du terrrorisme

8. Le droit international a aujourd'hui du mal à offrir des solutions aux situations conflictuelles découlant des transformations de la physionomie du monde contemporain. En effet, ces situations conflictuelles ont souvent parmi leurs protagonistes des *acteurs qui ne sont pas des États*, mais des groupements issus de la désagrégation des États, ou liés à des revendications indépendantistes ou associés à des organisations criminelles structurées. L'ordre juridique, constitué de normes élaborées tout au long des siècles *pour réguler les rapports entre États souverains,* a du mal à faire face à des conflits dans lesquels agissent également des *organisations qui ne peuvent être identifiées aux*

[5] Encycl. *Sollicitudo rei socialis*, n. 43: *AAS* 80 (1988), p. 575; *La Documentation catholique* 85 (1988), p. 253.

[6] Jean-Paul II, *Discours à la 50e Assemblée générale des Nations unies*, New York, 5 octobre 1995, n. 14: *La Documentation catholique* 92 (1995), p. 922.

caractéristiques traditionnelles du concept d'État. Ceci vaut, en particulier, dans le cas de groupes terroristes.

La plaie du terrorisme est devenue ces dernières années plus virulente et elle a produit d'atroces massacres, qui ont rendu le chemin du dialogue et de la négociation toujours plus hérissé d'obstacles, en exacerbant les esprits et en aggravant les problèmes, en particulier au Moyen-Orient.

Toutefois, pour être victorieuse, *la lutte contre le terrorisme ne peut se limiter seulement à des opérations répressives et punitives.* Il est essentiel que le recours à la force, s'il est nécessaire, soit accompagné d'une analyse courageuse et lucide des *motivations sous-jacentes aux attaques terroristes.* En même temps, la lutte contre le terrorisme doit aussi être menée sur le plan *politique* et *pédagogique:* d'un côté, en supprimant les causes qui sont à l'origine de situations d'injustice qui incitent souvent aux actes les plus désespérés et les plus sanguinaires; de l'autre, en insistant sur une éducation inspirée du respect de la vie humaine en toute circonstance: l'unité du genre humain est, en effet, une réalité plus forte que les divisions contingentes qui séparent les hommes et les peuples.

Dans la nécessaire lutte contre le terrorisme, le droit international est désormais appelé à élaborer des instruments juridiques dotés d'efficaces mécanismes de prévention, de surveillance et de répression de la criminalité. Dans tous les cas, les gouvernements démocratiques savent bien que l'usage de la force contre les terroristes *ne peut justifier le renoncement aux principes d'un État de droit.* Des choix politiques qui rechercheraient le succès sans tenir compte des droits fondamentaux de l'homme seraient inacceptables, car *la fin ne justifie jamais les moyens.*

La contribution de l'Église

9. « Heureux les artisans de paix, ils seront appelés fils de Dieu! » (*Mt* 5,9). Comment ces mots, qui invitent à œuvrer dans l'immense champ de la paix, trouveraient-ils un écho aussi intense dans le cœur humain s'ils ne correspondaient à une aspiration profonde et à une espérance qui vivent en nous de manière indestructible? Et pour quelle autre raison les artisans de paix seraient-ils appelés fils de Dieu sinon parce que Dieu, par nature, est un Dieu de paix? C'est bien pour cela que l'annonce du salut, que l'Église répand dans le monde, contient des éléments doctrinaux d'une importance fondamentale pour l'élaboration des principes nécessaires à une convivialité pacifique entre les nations.

Les événements de l'histoire nous enseignent que l'édification de la paix ne peut se passer du respect d'un ordre éthique et juridique, selon le vieil adage: «*Serva ordinem et ordo servabit te*» (préserve l'ordre et l'ordre te préservera). Le droit international doit éviter que prévale la loi du plus fort. Son but essentiel est qu'«à la force matérielle des armes soit substituée la force morale du droit»,[7] prévoyant des sanctions appropriées contre les transgresseurs, ainsi que des réparations adaptées pour les victimes. Cela doit également valoir pour les gouvernants qui violent impunément la dignité et les droits de l'homme, sous le prétexte inacceptable qu'il s'agit de questions internes à leur État.

En m'adressant au Corps diplomatique accrédité près le Saint-Siège, le 13 janvier 1997, je relevais que le droit international est un instrument de premier ordre pour l'obtention de la paix: «Le droit international a été pendant longtemps un droit de la guerre et de la paix. Je crois qu'il est de plus en plus appelé à devenir exclusivement un droit de la paix conçue en fonction de la justice et de la solidarité. Et, dans ce contexte, *la morale doit féconder le droit*; elle peut même exercer une fonction d'anticipation sur le droit, dans la mesure où elle lui indique la direction de ce qui est juste et bien».[8]

On note l'importance de la contribution doctrinale proposée par l'Église au cours des siècles, grâce à la réflexion philosophique et théologique de nombreux penseurs chrétiens, pour orienter le droit international vers le bien commun de la famille humaine tout entière. En particulier, dans l'histoire contemporaine, les Papes n'ont pas hésité à mettre en relief l'importance du droit international comme gage de paix, car ils avaient la conviction que «c'est dans la paix qu'est semée la justice, qui donne son fruit aux artisans de la paix» (*Jc* 3,18). L'Église est engagée sur cette voie, avec les moyens qui lui sont propres, à la lumière sans déclin de l'Évangile et avec le secours indispensable de la prière.

La civilisation de l'amour

10. Au terme de ces réflexions, j'estime toutefois de mon devoir de rappeler que, pour l'établissement d'une paix véritable dans le monde, *la justice doit trouver son complément dans la charité*. Certes, le droit est la première route à suivre pour atteindre la paix. Les peuples doivent être éduqués au respect de ce droit. Mais on n'arrivera pas au terme du chemin si la justice

[7] Benoît XV, *Appel aux Chefs des États en guerre*, 1er août 1917: *La Doctrine sociale de l'Église à travers les siècles*, Paris-Bâle-Rome (1970), p. 2929.

[8] *La Documentation catholique* 94 (1997), p. 156.

n'est pas complétée par l'amour. Justice et amour apparaissent parfois comme *des forces antagonistes*. Ils ne sont en vérité que *les deux faces d'une même réalité,* les deux dimensions de l'existence humaine qui doivent se compléter mutuellement. L'expérience historique nous le confirme. Elle montre comment la justice a souvent de la peine à se libérer de la rancune, de la haine et même de la cruauté. *Seule, la justice ne suffit pas*. Elle peut même en arriver à se nier elle-même, si elle ne s'ouvre pas à cette force plus profonde qu'est l'amour.

C'est pour cela que, plus d'une fois, j'ai rappelé aux chrétiens et à toutes les personnes de bonne volonté *la nécessité du pardon* pour résoudre les problèmes entre les personnes comme entre les peuples. Il n'y a pas de paix sans pardon! Et je le répète encore en cette circonstance, alors que j'ai en particulier sous les yeux la crise qui continue à se déchaîner en Palestine et au Moyen-Orient: une solution aux très graves problèmes dont souffrent depuis trop longtemps les populations de ces régions ne pourra pas être trouvée tant que l'on ne se décidera pas à dépasser la logique de la simple *justice* pour s'ouvrir aussi à celle du *pardon*.

Le chrétien le sait: l'amour est la raison qui fait que Dieu entre en relation avec l'homme. Et c'est encore l'amour qu'Il attend comme réponse de l'homme. L'amour est de ce fait *la forme la plus haute et la plus noble de relation* des êtres humains entre eux aussi. L'amour devra donc animer tous les secteurs de la vie humaine et s'étendre également à l'ordre international. Seule une humanité dans laquelle règne la «civilisation de l'amour» pourra jouir d'une paix authentique et durable.

Au seuil d'une nouvelle année, je désire rappeler aux femmes et aux hommes de toute langue, de toute religion et de toute culture l'antique maxime: «*Omnia vincit amor*» (L'amour est vainqueur de tout)! Oui, chers Frères et Sœurs de toutes les parties du monde, au terme, c'est l'amour qui vaincra! Que chacun s'emploie à hâter le moment de cette victoire! En fin de compte, c'est à cette victoire qu'aspire le cœur de tous.

Du Vatican, le 8 décembre 2003.

IOANNES PAULUS PP. II

ACTA CONGREGATIONUM

CONGREGATIO DE CAUSIS SANCTORUM

VALENTINENSIS seu VIVARIENSIS

Beatificationis et canonizationis Servi Dei Petri Vigne, sacerdotis dioecesani, fundatoris Congregationis Sororum a SS. Sacramento (1670-1740)

DECRETUM SUPER VIRTUTIBUS

« Dilexit suos in finem » (*Io* 13, 1).

Domini Iesu exemplum secutus, qui humani generis dilectione semetipsum Patri obtulit, Petrus Vigne, presbyter, vitam impendit fidei inter magis derelictos aetatis suae christianos, pueros praesertim et adulescentes, excitandae atque confirmandae. Cuius pietatem et pastoralem caritatem aluerunt intima coniunctio cum « Iesu Christo patienti et in Cruce morienti » et Eucharistia, quam Ipsius « memoriam » praedicamus simulque « totius vitae christianae fontem et culmen » (Conc. Oecum. Vat. II, *Lumen gentium,* 11; cf. Ioannes Paulus PP. II, Litt. Enc. *Ecclesia de Eucharistia*, c. II).

Qui misericors presbyter et humilis natus est die 20 mensis Augusti anno 1670 in loco *Privas* in Gallia, id est in vico dioecesis Vivariensis, cuius tum incolae bellis de religione dissociabantur. In Ecclesia Catholica baptizatus, in societate et communitate familiae suae et paroeciae liberaliter ad humana et christiana praecepta institutus est; cuius fidem ac divinae gratiae docilitatem Iesus in Eucharistia obvius ad maturitatem perduxit. Anno 1690 ingressus est Seminarium Vivariense, in quo ducibus S. Sulpicii patribus sacerdotium capessendum meditatus est. Ordinem presbyteratus recepit die 18 mensis Septembris anno 1694, et exinde magis magisque industrius factus est pastor, ea quidem in regione in qua presbyteri, sedem ministerii ad breve tempus incolentes, christifideles, quorum curam in se receperant, interdum neglegebant. Benignus igitur exstitit pastor, ipseque sedulus et gregi sibi commisso serviens indefesse. Postquam aliquot annos ministerium paroeciale in loco *Saint-Agrève* exercuerat, anno 1700 Lugduni ingressus est Congregationem Missionis a Sancto Vincentio de Paul conditam. Cum porro firmam missio-

nariam institutionem oboediens ac fervens recepisset, una cum aliquot confratribus in nonnullis urbibus et pagis sacrum exercuit ministerium. Cum tamen ad aliud iter faciendum vocaretur a Domino, sua sponte superioribusque consentientibus Lazaristas relinquens, proprio hortante Episcopo, ministerium suscepit quo itinerans missiones ad populum et sacras orationes per paroecias haberet; quod ardens et efficax apud simplices homines, eosque qui ab Ecclesia defecissent, usque ad extremum spiritum persecutus est. Nam fide et caritate fervens Iesum studebat ut omnes gentes ubique terrarum cognoscerent, diligerent Ipsique servirent, qui propter Christum incommoda itinerum, hominum repugnantiam et caeli intemperiem subire paratus, longos quoque dies egit ad altare, in pulpito vel ad confessionum tribunal, aegrotos visit, per orationem vigilavit. Hic sese abnegandi studio, animi fortitudine suique oblationis perseverantia adeo praestavit ut nullo impedimento detineri sineret. Invictus ad laborem, quotiescumque de Iesu Christo praedicando ageretur, dogmata fidei subtiliter edocebat, suam devotionem in Crucem propagabat, assidue Eucharistiam celebrabat et adorabat, praecipiens fidelibus ut augustissimum altaris Sacramentum adorarent. In vico *Boucieu-le-Roi,* ubi sedem ac domicilium habebat, ab anno 1712 ad annum 1722 mirae magnitudinis Calvariam Viamque Crucis, quae per undequadraginta stationes secus colles acclives spargeretur, erigendam curavit; ad quem locum usque in praesens magno concursu tenditur, non modo sacrarum peregrinationum causa, sed etiam quia Evangelii nuntiandi instaurationisque christianae fons ac sedes exstat. Ipse, quo uberiorem sibi eucharisticam pietatem pareret atque conformaret, anno 1724 suum dedit nomen in Associationem Sacerdotum a SS. Sacramento, quam episcopus Christophorus d'Authier de Sisgaud constituerat anno 1632. Ad ministerii sacerdotalis existimationem et dignitatem apud confratres presbyteros excitandam, quibus et liturgiae sensum ac studium renovaret, adque usum Sacramentorum, praesertim Baptismatis, Eucharistiae et Paenitentiae, fidelibus inculcandum, ipse suo valuit exemplo. Per sacras habitas orationes, libros typis editos et cantica ab ipso composita, per opera denique suae caritatis suique ministerii, propriam dilectionem in finem diffudit. Cumque uberrima apostolica navitate floreret, nihil inde gloriae sibi, sed Deo tantum acquisivit. Is numquam spe deficiens omnia a Deo exspectabat, qui divinae Providentiae confidens se omni molestia expedivit sibique ipsi diffisus est ut Dei se voluntati committeret. Ecclesiam, tunc discissam, fideliter dilexit, pro cuius unitate oravit et enixus est, Summo Pontifici et Episcopis obsequens, idemque Tridentinae Synodi decretis parens. Eius vita spiritualis eiusque alacer apostolatus in

Dei verbo radices agebant. Quas spiritales divitias a Deo acceperat, vitae quoque consecratae in usum impendit. Nam anno 1713 nonnullas mulieres congregavit, quae «pios viatores ad Calvariam iter facientes comitarentur»; quarum postulationi concedens, anno 1715 habitum et regulam vitae tradidit, novum Institutum religiosum condens, quod in praesentiarum Congregatio Sororum a SS. Sacramento nuncupatur. Quibus suae ferventis eucharisticae pietatis suaeque caritatis heredibus instanter commendavit ut colerent Sacrificium Augustum et adorationem Eucharistiae, quae «pulchrum Ecclesiae sol» et «Divinae Caritatis Thesaurus» praedicatur, necnon Mariam, «insigne Dei in hominibus Tabernaculum» et «humilem ancillam Domini», devota imitatione prosequerentur. Valde sollicitus de educatione puerorum, qui sunt «Ecclesiae spes postera», maximeque puellarum, «quae aliquando matres familias fient», ludos aliquos aperiens suis Sororibus concredidit, moderatrices quoque instituens, quae adulescentes efformarent. Fidem suae praedicationi addidit per promptam et humilem caritatem in Deum et proximum, quam praesertim testificatus est alacri pastorali navitate, consiliis et subsidiis quae confratribus suppeditavit, liberalitate in Sorores ne iis quae opus essent carerent, flagranti zelo peccatores convertendi, maximo studio erga derelictos, haud exceptis iis qui pestilentia laborarent, idem benignus in egenos et misericors in errantes, paratus denique comitate absque discrimine cuipiam famulari. Ipse nullis vitae suae adiunctis quicquam peculiaris iuris sibi vindicavit, providens vero ut unicuique, maximeque pusillis, omnia debita tribuerentur. Talis vir exemplo fuit ob prudentiam cum in sua aliorumque sanctificatione tum suis Sororibus instituendis adhibitam, idem temperans suumque corpus coërcens, patiens, in laboribus apostolicis fortis, castus, rebus terrenis non addictus, in via sanctitatis perseverans, qui, humilitate quemvis in locum sectante, omni tempore simplicem ac modestum se praebere valuit. Hunc Servum suum inter apostolicam navitatem Dominus ad se vocavit die 8 mensis Iulii anno 1740 in loco *Rencurel*, id est in vico dioecesis Gratianopolitanae.

Fama sanctitatis, quae viventem prosecuta erat, usque in praesens tempus permansit, quamvis olim nomen christianum in Gallia variis rerum mutationibus esset perturbatum. Causa beatificationis et canonizationis inita, duplex Processus Informativus celebratus est in dioecesibus Valentinensi (anno 1893) et Vivariensi (anno 1894); anno autem 1989 Processus Suppletivus celebratus est in dioecesi Vivariensi. Quorum vis iuridica agnita est a Congregatione de Causis Sanctorum per decretum die 22 mensis Octobris anno 1993 latum. Positione a Consultoribus Historicis die 30 mensis Septem-

bris anno 1997 perlecta, disceptatum est deinde secundum normas utrum Servus Dei virtutes gradu heroico exercuisset. Die 28 mensis Februarii anno 2003 habitus est, felici cum exitu, Congressus Peculiaris Consultorum Theologorum. Patres Cardinales et Episcopi, in Sessione Ordinaria die 20 mensis Maii eiusdem anni congregata, Exc.mo Xaverio Echevarría Rodríguez, Episcopo titulo Cilibiensi, Causae Ponente, confessi sunt Servum Dei virtutes theologales, cardinales iisque adnexas in gradu heroico exercuisse. Facta demum de hisce omnibus rebus Summo Pontifici Ioanni Paulo II per subscriptum Cardinalem Praefectum accurata relatione, Sanctitas Sua vota Congregationis de Causis Sanctorum excipiens rataque habens, mandavit ut super heroicis Servi Dei virtutibus decretum conscriberetur.

Quod cum rite esset factum, accitis ad Se hodierno die infrascripto Cardinale Praefecto necnon Causae Ponente meque Antistite a Secretis Congregationis ceterisque de more convocandis, eisque astantibus, Beatissimus Pater sollemniter declaravit: *Constare de virtutibus theologalibus Fide, Spe et Caritate tum in Deum tum in proximum, necnon de cardinalibus Prudentia, Iustitia, Temperantia et Fortitudine, eisque adnexis, in gradu heroico, Servi Dei Petri Vigne, Sacerdotis dioecesani, Fundatoris Congregationis Sororum a SS. Sacramento, in casu et ad effectum de quo agitur.*

Hoc autem decretum publici iuris fieri et in acta Congregationis de Causis Sanctorum Summus Pontifex referri mandavit.

IOSEPHUS card. SARAIVA MARTINS
Praefectus

L. ✠ S.

✠ Eduardus Nowak
archiep. tit. Lunensis, *a Secretis*

CONGREGATIO PRO EPISCOPIS

PROVISIO ECCLESIARUM

Latis decretis a Congregatione pro Episcopis, Sanctissimus Dominus Ioannes Paulus Pp. II, per Apostolicas sub plumbo Litteras, iis quae sequuntur Ecclesiis sacros praefecit praesules:

die 30 Decembris 2003. —Titulari episcopali Ecclesiae Theleptensi R.P. Velasium De Paolis, Congregationis Missionariorum a S. Carolo sodalem, Supremi Tribunalis Signaturae Apostolicae a Secretis.

die 2 Ianuarii 2004. — Cathedrali Ecclesiae Greensburgensi, R.D. Laurentium Eugenium Brandt, e clero dioecesis Eriensis ibique Curiae cancellarium et paroeciae Santae Hedvigis curionem.

die 3 Ianuarii. — Cathedrali Ecclesiae Irapuatensi, noviter erectae, Exc. mum P.D. Iosephum a Iesu Martínez Zepeda, hactenus Episcopum titularem Naratcatensem et Auxiliarem archidioecesis Mexicanae.

die 7 Ianuarii. — Cathedrali Ecclesiae Iundiaiensi, Exc.mum P.D. Aegidium Antonium Moreira, hactenus Episcopum titularem Turrensem in Mauretania et Auxiliarem Sancti Pauli in Brasilia.

— Archiepiscopum Coadiutorem Kansanopolitanum in Kansas, Exc. mum P.D. Iosephum F. Naumann, hactenus Episcopum titularem Capitis Cillensis et Auxiliarem archidioecesis Sancti Ludovici.

die 8 Ianuarii. — Metropolitanae Ecclesiae Anconitanae-Auximanae Exc.mum P.D. Eduardum Menichelli, hactenus Archiepiscopum Theatinum-Vastensem.

die 10 Ianuarii. — Coadiutorem dioecesis Puteolanae Exc.mum P.D. Ianuarium Pascarella, hactenus Episcopum dioecesis Arianensis Hirpinae-Laquedoniensis.

— Metropolitanae Ecclesiae Vancuveriensi Exc.mum P.D. Raimundum Roussin, S.M., hactenus Episcopum Victoriensem in Insula Vancouver.

die 13 Ianuarii. — Cathedrali Ecclesiae Elnensi R. D. Andream Marceau, e clero archidioecesis Burdigalensis, ibique hactenus Vicarium episcopalem.

die 15 Ianuarii. — Cathedrali Ecclesiae Terulensi et Albarracinensi R.D. Iosephum Emmanuelem Lorca Planes, hactenus in dioecesi Carthaginensi in Hispania Vicarium generalem.

die 16 Ianuarii. — Episcopum Coadiutorem Galvestoniensem-Houstoniensem, Exc.mum P.D. Danielem N. DiNardo, hactenus Episcopum Siopolitanum.

die 21 Ianuarii. — Cathedrali Ecclesiae Liberationis Marianae R. D. Armandum Bucciol, e clero dioecesis Victoriensis Venetorum, hactenus Seminarii minoris dioecesis Caëtitensis rectorem.

die 24 Ianuarii. — Titulari episcopali Ecclesiae Pudentianensi R.D. Ladislaum Kiss-Rigó, Supremi Consilii Catholicarum Scholarum in archidioecesi Strigoniensi-Budapestinensi rectorem, quem deputavit Auxiliarem eiusdem archidioecesis.

— Titulari episcopali Ecclesiae Marazanensi R.D. Georgium Udvardy, Vicarium generalem archidioecesis Strigoniensis-Budapestinensis et curionem paroeciae in urbe vulgo Szent Ersébet, quem deputavit Auxiliarem eiusdem archidioecesis.

— Cathedrali Ecclesiae Neocastrensi R. D. Aloisium Cantafora, e clero archidioecesis Crotonensis-Sanctae Severinae, ibique paroeciae Sancti Dominici parochum.

die 28 Ianuarii. — Metropolitanae Ecclesiae Apparitiopolitanae Exc. mum P.D. Raimundum Damasceno Àssis, hactenus Episcopum titularem Novapetrensem et Auxiliarem archidioecesis Brasiliapolitanae.

— Metropolitanae Ecclesiae Bellohorizontinae Exc.mum P.D. Walmor Oliveira de Azevedo, hactenus Episcopum titularem Calabriensem et Auxiliarem archidioecesis Sancti Salvatoris in Brasilia.

— Metropolitanae Ecclesiae Brasiliapolitanae Exc.mum P.D. Ioannem Braz de Aviz, hactenus Archiepiscopum Maringaënsem.

die 31 Ianuarii. — Titulari episcopali Ecclesiae Capitis Cillensis R.D. Ioannem Navarro Castellanos, e clero dioecesis Sancti Ioannis a Lacubus, quem constituit Auxiliarem archidioecesis Acapulcanae.

— Titulari episcopali Ecclesiae Novapetrensi Exc.mum D. Raphaelem Funghini, e clero dioecesis Arretinae-Cortonensis-Biturgensis, Consilii de iudiciis publicis in Civitate Vaticana recognoscendis praesidem, quem archiepiscopali dignitate ornavit.

die 4 Februarii. — Praelaturae Territoriali Huariensi Exc.mum P.D. Ivonem Baldi Gaburri, hactenus Episcopum Huarazensem.

— Cathedrali Ecclesiae Cimbotiensi Exc.mum P.D. Angelum Franciscum Simón Piorno, hactenus Episcopum Caiamarcensem.

die 4 Februarii. — Cathedrali Ecclesiae Huarazensi Exc.mum P.D. Iosephum Eduardum Velásquez Tarazona, hactenus Episcopum Coadiutorem Tacnensem et Moqueguensem.

— Cathedrali Ecclesiae Huachensi Exc.mum P.D. Antonium Santarsiero, O.S.I., hactenus Episcopum Praelatum Huariensem.

CONGREGATIO PRO GENTIUM EVANGELIZATIONE

PROVISIO ECCLESIARUM

Ioannes Paulus divina Providentia Pp. II, latis decretis a Congregatione pro Gentium Evangelizatione, singulis quae sequuntur Ecclesiis sacros Pastores dignatus est assignare. Nimirum per Apostolicas sub plumbo Litteras praefecit:

die 4 Octobris 2003. — Metropolitanae Ecclesiae Yaundensi Exc.mum P.D. Victorem Antonium Backot, hactenus Episcopum Edeanum.

— Metropolitanae Ecclesiae Nagasakiensi Exc.mum P.D. Iosephum Mitsuaki Takami, P.S.S., hactenus Episcopum titularem Munatianensem et Auxiliarem eiusdem archidioecesis.

— Cathedrali Ecclesiae Mocoënsi-Sibundoyensi R.D. Aloisium Albertum Parra Mora, hactenus Vicarium generalem dioecesis Yopalensis.

— Cathedrali Ecclesiae Tsiroanomandidyensi R.P. Gustavum Bombin Espino, O.S.S.T., hactenus parochum et moderatorem territorii missionarii *Maintirano* prope Fretum Mozambicanum.

— Titulari episcopali Ecclesiae Flumenpiscensi R.P. Filomenum do Nascimento Vieira Dias, hactenus vices gerentem rectoris Universitatis Studiorum Catholicae in Angola et rectorem Seminarii maioris archidioecesis Luandensis, quem constituit Auxiliarem eiusdem archidioecesis.

die 30 Octobris. — Cathedrali Ecclesiae Seguensi R.D. Augustinum Traoré, Seminarii maioris Bamakoënsis rectorem.

— Cathedrali Ecclesiae Abenguruensi R.D. Ioannem Iacobum Koffi Oi Koffi, hactenus Vicarium generalem eiusdem dioecesis et parochum cathedralis templi.

die 30 Octobris. — Cathedrali Ecclesiae Embuensi R.D. Antonium Muheria, e clero praelaturae personalis Sanctae Crucis et Operis Dei.

— Cathedrali Ecclesiae Dindigulensi, noviter conditae in India, Exc.mum P.D. Antonium Pappusamy, hactenus Auxiliarem archidioecesis Madhuraiensis et Episcopum titulo Zabaënsem.

— Cathedrali Ecclesiae Anuradhapurensi R.P. Norbertum Andradi, sodalem Congregationis Missionariorum Oblatorum B.M.V. Immaculatae, hactenus moderatorem Scholastici Instituti O.M.I. in oppido vulgo Kandy et consiliarium provincialem.

— Cathedrali Ecclesiae Georgiopolitanae R.P.D. Franciscum Alleyne, O.S.B., hactenus Abbatem monasterii loci Tunapuna in Civitate Trinitatis et Tobagi.

— Titulari episcopali Ecclesiae Cellensi in Mauretania R.D. Gabrielem Iustinum Yaw Anokye, professorem et vices gerentem rectoris Seminarii regionalis S. Petri in oppido *Pedu*, a Litore Aureo, quem constituit Auxiliarem archidioecesis Kumasiensis.

die 14 Novembris. — Metropolitanae Ecclesiae Toliaranae, noviter erectae, Exc.mum P.D. Fulgentium Rabeony, S.I., hactenus Episcopum eiusdem sedis episcopalis.

— Metropolitanae Ecclesiae Calabarensi Exc.mum P.D. Iosephum Edra Ukpo, hactenus Episcopum Ogogiaënsem.

— Cathedrali Ecclesiae Isseleukuanae R.D. Michaelem Odogwu Elue, hactenus decanum Facultatis Theologiae apud Seminarium maius Uhielense.

— Cathedrali Ecclesiae Mindelensi, noviter conditae in Promunturio Viridi, R. D. Arlindo Gomes Furtado, hactenus parochum cathedralis templi Mindelensis.

die 12 Decembris. — Titulari episcopali Ecclesiae Macontanae R.P. Paulum Hinder, O.F.M.Cap., definitorem generalem eiusdem Ordinis, quem constituit Auxiliarem Vicariatus Apostolici Arabiae.

NOMINATIONES

Peculiaribus datis decretis, Congregatio pro Gentium Evangelizatione ad suum beneplacitum renuntiavit:

die 25 Septembris 2003. — Exc.mum P.D. Mariam Danielem Dadiet, Episcopum Katiolaënsem, Administratorem Apostolicum «sede vacante et ad nutum Sanctae Sedis» dioecesis Korhogoënsis.

die 18 Octobris. — Exc.mum P.D. Victorem Antonium Backot, Archiepiscopum Yaundensem, Administratorem Apostolicum «sede vacante et ad nutum Sanctae Sedis» dioecesis Edeanae.

die 26 Octobris. — Exc.mum P.D. Franciscum Xaverium Yombandje, Episcopum Kagiensem-Bandorensem, Administratorem Apostolicum «sede vacante et ad nutum Sanctae Sedis» dioecesis Bossangoënsis.

die 7 Decembris. — Exc.mum P.D. Michaelem Russo, M.C.C.I., Episcopum Dobanum, Administratorem Apostolicum «sede vacante et ad nutum Sanctae Sedis» dioecesis Munduensis.

DIARIUM ROMANAE CURIAE

Il Santo Padre Giovanni Paolo II ha ricevuto in Udienza Ufficiale per la presentazione delle Lettere Credenziali:

Venerdì, 9 Gennaio 2004, S.E. il Signor Giuseppe Balboni Acqua, Ambasciatore d'Italia presso la Santa Sede.

Sabato, 10 Gennaio 2004, S.E. il Signor Kouamé Benjamin Konan, Ambasciatore di Costa d'Avorio presso la Santa Sede.

Sabato, 10 Gennaio 2004, S.E. il Signor Bambang Prayitno, Ambasciatore di Indonesia presso la Santa Sede.

Venerdì, 30 Gennaio 2004, S.E. il Signor Chou-Seng Tou, Ambasciatore della Repubblica di Cina presso la Santa Sede.

Ha, altresì, ricevuto in Udienza:

Giovedì, 8 Gennaio 2004, S.E. il Signor Ivo Sanader, Primo Ministro della Repubblica di Croazia.

Lunedì, 12 Gennaio 2004, l'Ecc.mo Corpo Diplomatico accreditato presso la Santa Sede.

Giovedì, 15 Gennaio 2004, i Presidenti e le Giunte di governo della Regione Lazio, del Comune e della Provincia di Roma.

Giovedì, 22 Gennaio 2004, S.E. il Signor Guido de Marco, Presidente di Malta.

Venerdì, 23 Gennaio 2004, S.E. il Signor José Maria Aznar, Presidente del Governo di Spagna.

Martedì, 27 Gennaio 2004, l'On. Richard B. Cheney, Vice Presidente degli Stati Uniti d'America.

SEGRETERIA DI STATO

NOMINE

Con Brevi Apostolici il Santo Padre Giovanni Paolo II ha nominato:

10 gennaio 2004 S.E. mons. Diego Causero, Arcivescovo tit. di Grado, *Nunzio Apostolico nella Repubblica Ceca.*

17 » » S.E. mons. Ramiro Moliner Inglés, Arcivescovo tit. di Sarda, *Nunzio Apostolico in Etiopia e in Gibuti e Delegato Apostolico in Somalia.*

22 » » Mons. Paul Richard Gallagher, Arcivescovo tit. el. di Hodelm, *Nunzio Apostolico in Burundi.*

27 » » S.E. mons. Renzo Fratini, Arcivescovo tit. di Botriana, *Nunzio Apostolico in Nigeria.*

Con Biglietti della Segreteria di Stato il Santo Padre Giovanni Paolo II ha nominato:

19 dicembre 2003 S.E. mons. Stanisław Ryłko, Arcivescovo tit. di Novica, *Membro della Congregazione per i Vescovi « ad quinquennium »*

22 » » S.E. mons. Angelo Amato, Arcivescovo tit. di Sila, *Consultore del Pontificio Consiglio per la Promozione dell'Unità dei Cristiani « ad quinquennium ».*

30 » » P. Velasio De Paolis, C.S., Vescovo tit. el. di Telepte, *Segretario del Supremo Tribunale della Segnatura Apostolica « ad quinquennium ».*

» » » Gli Em.mi Signori Cardinali: Frédéric Etsou-Nzabi-Bamungwabi; Dionigi Tettamanzi; Polycarp Pengo; Francis Eugene George; Francisco Javier Errázuriz Ossa; Lubomyr Husar; le LL.EE. i mons.ri Michael Louis Fitzgerald, Arcivescovo tit. di Nepte; Mark Benedict Coleridge, Vescovo tit. di Teveste; Fabio Duque Jaramillo, Vescovo di Armenia, *Membri del Pontificio Consiglio della Cultura « ad quinquennium ».*

» » » Gli Em.mi Signori Cardinali: Józef Glemp; Francis Arinze; Antonio María Rouco Varela e le LL.EE. i monsignori: Rosendo Huesca Pacheco; Raphael S. Ndingi Mwana'a Nzeki; Józef Mirosław Życiński; Joseph Doré; Anselme Titianma Sanon; William Benedict Friend; Donal Brendan Murray; Adrianus Herman Van Luyn, *Membri del Pontificio Consiglio della Cultura « in aliud quinquennium ».*

30	dicembre	2003	Mons. Peter D. Fleetwood; i professori Pedro Morandé, Nurukuor Claude Somda, Alfredo Augusto García Quesada; il sig. Léon Zeches; la sig.na Manuelita Nuñez; le signore Maria Eugenia e Agnès Adjaho Avognon; la sig.na Annie Lam Shun-Wai, *Consultori del Pontificio Consiglio della Cultura « ad quinquennium »*.
»	»	»	S.E. mons. Theotonius Gomes; i monsignori Carlos Manuel de Céspedes García-Menocal, Bruno Forte, Werner Freistetter; i sacerdoti Pierre Gaudette, Jean Mbarga; i padri John Mansford Prior, S.V.D., Ivan Marko Rupnik, S.I.; i prof.ri Gaspare Mura, Yoshio Oyanagi e il sig. Krysztof Zanussi, *Consultori del Pontificio Consiglio della Cultura « in aliud quinquennium »*.
1	gennaio	2004	Mons. Franco Piva e mons. François Duthel, *Capi Ufficio nella Sezione per gli Affari Generali della Segreteria di Stato.*
2	»	»	Mons. Vincenzo Di Mauro, *Delegato della Sezione Ordinaria dell'Amministrazione del Patrimonio della Sede Apostolica « ad quinquennium »*.
27	»	»	Mons. Vito Rallo, *Inviato Speciale, Osservatore Permanente della Santa Sede presso il Consiglio di Europa a Strasburgo.*
»	»	»	Don George Palackapilly, S.D.B., *Consultore del Pontificio Consiglio della Cultura « in aliud quinquennium »*.
29	»	»	Mons. Enrique Planas y Coma, *Capo Ufficio nel Pontificio Consiglio delle Comunicazioni Sociali.*
30	»	»	Il prof. avv. Giovanni Giacobbe, *Promotore di Giustizia presso la Corte d'Appello dello Stato della Città del Vaticano « in aliud quinquennium »*.
31	»	»	L'Ill.mo e Rev.mo Monsignor Antoni Stankiewicz, *Decano del Tribunale della Rota Romana.*

Si rende noto che i sacerdoti Eleuterio Cordova Valenzuela e Stefano Mareggini sono stati nominati « Giudici esterni » del Tribunale regionale del Lazio per le cause di nullità di matrimonio, sedente presso il Vicariato di Roma.

Protonotari Apostolici soprannumerari

18	dicembre	2003	Mons. Ernesto Menghini (Trento)
»	»	»	Mons. Giuseppe Zadra (Trento)

Prelati d'onore di Sua Santità

18	dicembre	2003	Mons. Joaquín Vázquez Ávila (Yucatán)
29	»	»	Mons. Gérald LeBlanc (Yarmouth)
»	»	»	Mons. Torbjorn Olsen (Trondheim)

29	dicembre	2003	Mons. Horst Michael Rauter (Gurk)
»	»	»	Mons. Marian Stanisław Szczepiński (Pelplin)
30	»	»	Mons. Jacques Vernay (Lyon)

Cappellani di Sua Santità

10	dicembre	2003	Il sac. Fernando Ramos Pérez (Santiago de Chile)
»	»	»	Il sac. Philip Whitmore (Westminster)
18	»	»	Il sac. Juan Ramón Areitio (Opus Dei)
»	»	»	Il sac. Juan Ignacio Arrieta (Opus Dei)
»	»	»	Il sac. Robert Bucciarelli (Opus Dei)
»	»	»	Il sac. Mario Josefino Frondosa Martínez (Capiz)
»	»	»	Il sac. Giuseppe Grosselli (Trento)
»	»	»	Il sac. Aidan Hamill (Dromore)
»	»	»	Il sac. George Charles Michalek (Lansing)
»	»	»	Il sac. George Rossman (Opus Dei)
»	»	»	Il sac. Carlos Trujillo Selem (Yucatán)
24	»	»	Il sac. John Kozar (Pittsburgh)
29	»	»	Il sac. Robert J. Batule (Rockville Centre)
»	»	»	Il sac. Giuseppe Carrella (Hola)
»	»	»	Il sac. Romualdo de Poli (Pistoia)
»	»	»	Il sac. Johann Dersula (Gurk)
»	»	»	Il sac. John Doherty (Achonry)
»	»	»	Il sac. Ewald Kiener (Ordinariato Militare d'Austria)
»	»	»	Il sac. Stanisław Lenz (Pelplin)
»	»	»	Il sac. Hubert Luxbacher (Gurk)
»	»	»	Il sac. Michael Kevin Magee (Philadelphia dei Latini)
»	»	»	Il sac. Josef Marketz (Gurk)
»	»	»	Il sac. Ivan Olip (Gurk)
»	»	»	Il sac. Domenico Panico (Hola)
»	»	»	Il sac. Giovanni Pasquelli (Massa Carrara-Pontremoli)
»	»	»	Il sac. Antonio Pianini (Massa Carrara-Pontremoli)
»	»	»	Il sac. Jorge Quiñones Alecio (Sololá-Chimaltenango)
»	»	»	Il sac. Ferruccio Sant (Vittorio Veneto)
»	»	»	Il sac. Leopold Silan (Gurk)
»	»	»	Il sac. Józef Talkowski (Pelplin)
»	»	»	Il sac. Francesco Toffoli (Vittorio Veneto)
»	»	»	Il sac. Jan Walkusz (Pelplin)
»	»	»	Il sac. Hugo Wurzer (Gurk)
»	»	»	Il sac. Roberto Zagnoli (Ravenna-Cervia)
»	»	»	Il sac. Vito Zani (Massa Carrara-Pontremoli)

ONORIFICENZE

Con Biglietti della Segreteria di Stato il Santo Padre Giovanni Paolo II ha conferito:

La Commenda con Placca dell'Ordine di San Gregorio Magno

4	dicembre	2003	Al sig. Henri Ndiaye-Thiasse (*Senegal*)

La Commenda dell'Ordine di San Gregorio Magno

20	dicembre	2003	Al sig. Augusto Ranieri (Roma)
»	»	»	Al sig. Paolo Mennini (Roma)

Il Cavalierato dell'Ordine di San Gregorio Magno

18	dicembre	2003	Al sig. Jean Wallet (Nice)
20	»	»	Al sig. Francesco Anastasi (Roma)
»	»	»	Al sig. Bruno de Angelis (Roma)
»	»	»	Al sig. Eduardo Lacetera (Roma)
»	»	»	Al sig. Stefano Lori (Roma)
»	»	»	Al sig. Alessandro Marianetti (Roma)
»	»	»	Al sig. Miguel Rosa Verjano (Roma)

La Commenda dell'Ordine di San Silvestro

6	dicembre	2003	Al sig. Bo Theutenberg (*Svezia*)

Il Cavalierato dell'Ordine di San Silvestro

18	dicembre	2003	Al sig. Pietro Bortolotti (Roma)
»	»	»	Al sig. Giacomo Carnevali (Bologna)
»	»	»	Al sig. Luigi Magenta (Vigevano)
»	»	»	Al sig. Quinto Marchionni (Pesaro)
»	»	»	Al sig. Guido Marvelli (Bologna)
»	»	»	Al sig. Renato Trinco (Trento)
20	»	»	Al sig. Adolf Huber (Fulda)
»	»	»	Al sig. Simon Adrianus Van Duin (Haarlem)
»	»	»	Al sig. Johannes Gerardus Visser (Haarlem)

La croce di Dama dell'Ordine di San Silvestro

20	dicembre	2003	Alla sig.ra Liselotte Hamberger (Fulda)

NECROLOGIO

29	dicembre	2003	Mons. Michael A. Courtney, Arcivescovo tit. di Eanach Dúin.
»	»	»	Mons. Joseph H. Soudant, Vescovo em. di Palembang (*Indonesia*).
2	gennaio	2004	Mons. Maurice J. A. Pourchet, Vescovo em. di Saint-Flour (*Francia*).
»	»	»	Mons. Leonce A. Van Peteghem, Vescovo em. di Gent (*Belgio*).
10	»	»	Mons. Angel A. Polachini Rodríguez, Vescovo em. di Guanare (*Venezuela*).
»	»	»	Mons. Guido M. Casullo, Vescovo em. di Zé Doca (*Brasile*).
14	»	»	Mons. Noel D. Daly, Vescovo em. di Sandhurst (*Australia*).
26	»	»	Mons. Paul Mambe Mukanga, Vescovo di Kindu (*Rep. Democratica del Congo*).
28	»	»	Mons. Franz Žak, Vescovo em. di Sankt Pölten (*Austria*).
29	»	»	Mons. Walter Jansen, Vescovo tit. di Barica.
1	febbraio	»	Mons. George H. Speltz, Vescovo em. di Saint Cloud (*Stati Uniti d'America*).
2	»	»	Mons. Gabriel M. J. Matagrin, Vescovo em. di Grenoble (*Francia*).